THE LAST

VVILL

AND

TESTAMENT

OF

Basil Valentine,

Monke of the Order of

St. BENNET,

Which being alone,
He hid under a Table of Marble, behind the High-Altar of the Cathedral Church, in the Imperial City of *Erford*: leaving it there to be found by him, whom Gods Providence should make worthy of it.

To which is added

TWO TREATISES

The First declareth his Manual Operations.
The Second sheweth things Natural and Supernatural.

Never before Published in *English*.

LONDON,
Printed by *S. G.* and *B. G.* for *Edward Brewster*;
and are to be sold at the sign of the *Crane*
in St. *Pauls Church-yard*, 1670.

To the Reader.

IF we reflect on former Ages, and conſider how few there were of ſuch that employed themſelves in the ſcrutiny of the ſecret *Arcanums* of *Nature*, and how deſtitute the Philoſophers of thoſe times were of thoſe helpes and advantages that conduce to the right underſtanding of ſuch Miſteries which we enjoy. That *Hermes* the Prince of Philoſophers ſeemed to be alone, and the only Inventour of this moſt excellent Art. *Cremerus* the Abbot, and our Country-man, after thirty years ſtudy, and expenſive practiſe and labour, was compelled to ſeek in *Italy* for a Maſter. *Flamell* the *Lutetian* did partake of the ſame hard Fortune, together with many other of the Ancients. Our Author *Baſilius* confeſſeth that he ſhould never have attained unto the knowledge of this Art, if by Gods ſpecial grace ſome Books of the Ancient Maſters had not come into his hands. Have we not then cauſe to bleſs God that we are in ſuch an Age, and in ſuch a Nation alſo wherein we may converſe with many, both Ancient and Modern Philoſophers, ſuch whoſe works do ſpeak them to be Servants to the Moſt High, beloved of him, and acquainted with the moſt occult and ſecret *Myſteries* and *Arcanums* of *Nature*, that having toiled and ſpent much of their precious time in fruitleſs labours, to prevent the like in their ſucceſſours, have diſcovered, and as it were chalk-

ed out the way (ſo far as was lawful for them t do) how the ingenious may attain to the true underſtanding of this Noble Art: Such is our *Baſilius*, who from his infancy was dedicated to the ſervice of God; and did ſo well improve thoſe ſpiritual and natural Talents he was entruſted withal, that there was not any thing he attempted the knowledge of, that was concealed from him. Of ſo charitable and liberal a ſpirit was he of, that he became uſeful and helpful to his Brethren, not only in curing their Maladies, but inſtructing them in the knowledge of Natures ſecrets: Alſo he could not go to his eternal reſt in peace, unleſs he imparted unto poſterity the means and wayes how he attained unto ſo great Miſteries. Which Miſteries, and the ſeveral proceſſes and ways of Operation you will find in this ſubſequent Treatiſe, being the moſt principal, excellent, and plain of all his works; and I may juſtly ſay, of all the Books that are extant on this ſubject. It is one of the greateſt unhappineſſes that doth accompany Mankind, that there is ſuch a *Babell* of Languages, that every Language is not underſtood in every place, this alone prevents the diſcovery and growth of many profound Miſteries, how ignorant were our predeceſſors of the works of *Baſilius*, becauſe they were wrapt up for the moſt part in the *German* Language, very little thereof being in *Latine*, until of late years this part was done into *Engliſh*, as it is preſumed by one that underſtood not the terms of the *Art*, by the many groſs miſtakes committed, as the rendring *Vitrum Antimonii*, the *Vitriol of Antimony*, andmany other, ſo that out of the Love I bear to the Author, and to the propagating ſo ingenious

and

and true an Art and Science, I have Corrected great part of the former Tranſlation, and *de no* Tranſlated the reſt, that was ſo imperfectly done that it would not admit of amendment, more is alſo added unto it, that was not in the former, the meanneſſe and plainneſs of the ſtile, pleadeth for it ſelf, that the ſubject is beſt underſtood in that dreſs, and that the *Author* did affect it, being pleantifully endowed with that grace of humility, affecting things more than words, as appears throughout his writings. Read him diligently and often, for the ofner you read him, the plainer doth his works appear, it being uſual with the beſt of *Authors* in this Art, to diſcover the ſecret *Arcanums* moſt plainly, yet ſo diſperſedly, and in ſo confuſed a Method, that the envious and unworthy ſhall never be able to reduce them into their due order, therefore often reiterate the reading of this Book, and compare his ſayings with the ſayings of other Philoſophers, and if thou art adepted unto this *ſacred Science*, thou wilt moſt eaſily apprehend the Manual Operation thereof. I need ſay no more concerning our *Author*, if you read his works, they will ſufficiently teſtifie his worth. I heartily wiſh every one of you, if adepted thereunto, as much contentment and pleaſure in the reading and operating the ſeveral works herein mentioned and diſcovered by our *Author*, as himſelf had in the writing and experimenting them. And that your labours and expences may be crowned with equal ſucceſs, ſo that you as devoutly and humbly undertake the Enterpriſe, as he did, and make ſo good an uſe of what Divine Providence ſhall permit you to partake of, as our Author did. Which that your number

may increaſe to the improvement of true Knowledge and Philoſophy, to the advancement of the Medicinal Science, for the health of Mankind, and to the multiplying of riches in your hand, or in the hands of ſuch that may be helpful to the poor and needy, is the daily prayer of,

J. W.

THE

THE PREFACE AND ENTRANCE UNTO BASILIUS VALENTINUS His last TESTAMENT.

WHereas the time is come, that by the good pleasure of Almighty God my Creator, and his dearly beloved Son Jesus Christ, my Laboratory in this corruptible World draweth to an end, and am to approach from this earthly Laboratory unto the heavenly, and am creeping daily and hourly nearer to the end, and am to close according to the appointed time of my dear Saviour, aiming at the true Manna, or heavenly food of Eternal bliss, sighing continually after the enjoying of such riches, which have a fulness of everlasting joys;

I thought it my duty in conſcience, to be reconciled in a Chriſtian way to my fellow Members that are alive at the preſent, and with thoſe, which are to ſucceed in future ages, ſo that my Soul may be at reſt, patiently waiting for the Lords call, and to become an inhabitant of that heavenly Paradiſe, and to be matriculated into the book of life, and ſtand in readineſs day and night to look for my Lords coming. At the conſideration hereof I call to miud my writings, which I ſet down to paper, as other ancient Philoſophers have done before me, publiſhing all ſuch myſteries of nature, whereby Artiſts, and ſuch that bear an affection and love unto ſuch myſtical truths may be benefited, and the ſame I lovingly and readily leave to them, as much as the higheſt Spagyrick, and heavenly Phyſician hath granted and revealed unto me; My conſcience further hath preſſed me, in the purſuance of a Chriſtian love, and performance of my promiſe, dictated by nature, to make a larger relation, becauſe it is a thing meet and neceſſary to ſet forth the Manuals which are belonging hereunto, aud ought to be deſcribed circumſtantially, to inform the judgement of ſuch men addicted hereunto to the full, namely how natures bolts, which ſhe ſeveral ways thruſted forward, to lock ſtrongly her ſecrets, are to be thruſted back, that the doors of worldly Treaſures might be unlockt, that the knowledge of tranſcendent myſteries may be attained unto & upon ſerious continued prayers unto the Creator, mens Judgement and underſtanding might the more be egg'd on.

I am not put upon either by force or indigency, nor by a vain-glory, or ſelf-end to ſet down any letter, and to leave it to poſterity; only a meer conſideration of the frailty aud of the miſerableneſs of this world, where the Children of darkneſs are almoſt quite loſt in their

groap-

groaping ways, hath cauſed me to do ſo. I am not able to expreſs how much my mind is perplexed, when I think on the folly of this frail world, and conſider the Cymmerian darkneſs of its Children, which think themſelves of deep underſtanding, when they have heard ſome fopperies of their Univerſity Chair-men diſcourſed of, thereby ſuppoſing to be much enlightned in their underſtandings. Where is that high and precious Medicine of the ancient Philoſophers, which lived before any Univerſity was talk'd, or heard of, who received their Revelations upon an earneſt pious prayer unto God, joyning thereunto their daily ſearchings into natural things, and laying their hands to the work. Whither I ſay, is fled their painfulneſs and induſtry? Surely to no other place, than to the horrid, impure, and ſordid Apothecaries-ſhops, deeply precipitated and buried in the earth, and ſunk ſo deep, that the ringing nor ſounding of bells, and beating of morters are able to rouſe it: thus their praiſe and the glory of the higheſt is at a ſtand! and who produceth any good of it? Thus much am I perſwaded, that if my writings ſhall be produced to light after my death, and the judicious poſterity, and Diſciples of them do rightly read, meditate, and underſtand them well, and do out of a Chriſtian intention ſeek, dive, and work the ſame only to the glory of God, and the love and charity of their follow-Brethren and Chriſtians, then by means of their actions and works, that depend, from ſuch good and proper fundamentals, will be diſcovered and laid open to the publick view, all thoſe fopperies and forgeries, which theſe great mouth'd vain-glorious fellows, and high conceited fools, which proclaim themſelves to be the ſole Phyſicians and Maſters of both Medicines, that is of the inward and outward, and arrogate to themſelves great dignities and

worths

worths in the world, when there is no cauſe for it. Their intentions are ſet upon no other foundations, but to live in great reſpect, to haunt after vain-glory with a ſear'd conſcience, to deprieve their fellow Chriſtians of their monies by cheating, all they look for, is to be talk'd of, and live in reputation, they ſtick full of diabolical pride and vanity up to the ears, theſe in the end, in great wo and miſery have their poor Souls drowned moſt lamentably! wo, wo, to you Children of Satan! Here I intend not to uſe any prolixity of words, nor to bring in any ſuch matters, which are heterogeneal to my purpoſe; at the cloſing of my book I will be more large in my expreſſions, as far as the heavenly Prince ſhall enable me to do, where as for a final Corollary to all my writings, I ſhall annex things with that proviſo and intreaty, that all thoſe, which intend to be real, and conſcionable in their Medicaments, may aid and cure their oppreſſed fellow Chriſtians, and to ſearch and inquire into ſuch things, which God for ſuch purpoſes hath ordained, and implanted them into nature.

This preſent book of mine deſerves to be called [A light unto darkneſs] for other things, which in my former writings I have diſcourſed of by way of parables, which ſtile I made uſe of the rather, becauſe it is proper to Philoſophers, are declared in this my laſt information, where I deal in plain and clear words, deſcribing, and naming the matter openly, ſhewing the preparations from the beginning, to the middle and end, demonſtrating, and ſetting before the eyes of men the matter in general and particular, confirming, and juſtifying the truth thereof, and making a diſtinction betwixt the ground and no ground, in ſo plain terms, that the very Children may underſtand, and feel it with their hands. And becauſe this book affordeth ano-

ther

ther knowledge, differing from others of my writing, wherein I have not written so obscurely, nor made I use of such subtilties, as the ancients did, who lived before me. and ended their days happily, therefore doth it require another place also to be laid up in, and kept secret from the perverseness of men in the world. I do not desire it should be buried with me, to be a prey, and food for Worms, but it shall be left above ground, and kept secret from wicked men, and my purpose is, that it shall be laid into a secret place, where none shall come near it, but he, for whom God hath ordained it, other writings of mine shall sooner see the publick light.

But know thou, whoever thou art, into whose hand this my last Testament comes, which contains the Revelation of heavenly and earthly mysteries, it will happen to thee by a divine providence, to whose custody, as my devotion then perform'd, I committed it, depositing the same into that secret place together with other things, not inforced upon any grounds of necessities, or straightnesses, to leave it there, only for him, whom God's goodness shall appoint to find it. For it is not good for me to let God's creatures and mystery, which are too abstruse already, and stept from the light into darkness, by reason of the malicious perverseness of the wicked world to dye with me, as envious men are wont to do with gifts, they are entrusted withal; but even leave a glimpse of truth and of the clear heaven, thinking befitting to discharge my conscience in putting forth the talent to usury, let the will of the Lord be done in him, whom he deemeth to be worthy of it, into whose care and diligence I commit it from henceforth and for ever. For I a Cloyster-man, and an unworthy Servant of the Divine infinite Trinity confess, and acknowledge, that I should never have come so far in

my

my knowledge of these endless mysteries, in the An
logy of natural things, in the melioration, & changi
their qualities, for a sure and strong upholding of th
profound knowledge of the true Medicine, according
this Ordinance (whereby I am ready to do good to
and every one, which desireth my help herein) which,
I have done hitherto, so my desire is that God wou
enable me to do the same to the last of my breathin
I say I should never have attained unto it, if by Go
special goodness, grace, and mercy, several books h
not come into my hands, written of ancient Master
which departed this life a long time before me, causin
great joy to me, stirring up in me a return of hear
thanks to God, who so graciously was pleased in h
providence to bestow them on me in the Cloyster bfo
any of my Fellows.

I do speak it without any vain-glory, I have do
so much good thereby to my fellow-Christians, as eve
was possible for me to do, which next to God, re
turned thanks for it, even to the end of m
days.

Now whereas I can be Steward no longer,
have done according as my abilities would give leave
let others also be industrious, and not defective i
their Stewardship, I return mine into the faithfu
hands of God Almighty, and deliver up to his Di
vine power and glory, instead of the Keys for th
house, all the allotted mysteries set down here in m
writing; leaving them to his disposing, to beston
them after my death unto him, whom his Divine wi
shall chuse thereunto, to be for the knowledge of hi
praise-worthy name, the good and help of such, tha
stand in want of necessaries and health, for the a
voiding and shunning of all worldly pompe, pride
wantonness, luxury, rashness, pleasure, co
vetousness

ſneſs, and ſpightfulneſs, or contempt of o-
rs.

O Lord God Almighty, merciful Gracious Father
thine only begotten Son Jeſus Chriſt, who art
y the Lord of Sabaoth, the principle of all things
t are made by thy Word, and definite end of all
atures above and below; I poor miſerable Man,
d Earth-worm, return thanks with my babling
gue from the innermoſt Center of my heart, who
ſt been pleaſed to enlighten me with the great light
thy heavenly and earthly wiſdome, and the greateſt
ſteries of the created ſecreeies and treaſures of this
orld, together with thy Divine ſaving word, by
ich I learn to know thine Almighty power and
onders. To thee belongs eternal praiſe, honour, and
ory, from eternity unto eternity, that thou haſt
ſtowed on me health and livelyhood, ſtrength, and
ility, to be helpful to my fellow Chriſtians in their
ceſſities and inflicted infirmities with thoſe my-
ical healing Medicines, together with ſuch ſpiritual
nforts, to raiſe the drooping ſpirits. Lord, to thee
lone belongs power, might, and glory, to thee is
e praiſe, honour, and gratefulneſs, for all the mer-
es and graces thou haſt beſtowed on me, and haſt
eſerved me therein till to this my great age, and
weſt weakneſs. O! thou God of all graces, and fa-
r of all comforts, be not angry with me, that I de-
er up to thee, mine eternal Creator, the Keys of my
ewardſhip, wrapt up in this Pergamene, according
the duty my calling and conſcience calls for: with
ſe thou ſuffer'ſt me to keep-houſe the moſt of my
e, till now, thou haſt called, and foreſeen me to be thy
vant and Steward, and haſt graciouſly afforded,
t I ſhould enjoy the noble ſweet fruits, which were
thered in thy Almonary to my laſt inſtant end,

which

which now, O Lord, lieth in thy power. I beseech thee for the dear merits of Jesus Christ, *come now, when thou pleasest, inclose my heart, receive my Soul into thy heavenly Throne of grace, let her be recommended unto thee graciously, O thou faithful God, who hast redeemed her on the holy Cross with the most precious Tincture of the true bloud of thy holy body: then is my life well ended on this earth, grant to the body a quiet rest, till at the last day, body and soul joyn again, and are of a heavenly composition: for now my only desire is to be dissolved, and to be with my Lord Christ, The which thou Almighty, Holy, and Heavenly Trinity grant to me, and all good Christian believers.* Amen.

That I may come to the work intended, and make a beginning of the work in hand, if God be pleased to let this book come to thy hands, before all things unceassantly you return hearty, and unfeigned thanks for it: in the next place I beseech him to bestow on thee also grace and blessing, a healthful body, successfully to accomplish all the points set down here, which tend to the well-fare and benefit of thy Neighbour, and to prepare them according to the Manuals, which to that end I set down, and prescribe them, that you may happily and successfully begin the work, that the middle and end be correspondent thereunto. Then be not flap-tongu'd, and resolve absolutely in thy heart, not to entrust with those mysteries any malicious, ungrateful, and false men, much less shouldst thou make them partakers thereof: for if Almighty God would bestow it on others, he could do it immediately, and grant the same by other means and ways without thee. Therefore look to it, tempt not the Lord thy God, for he will not be mock'd. Be silent and reserving, be meditating on Gods punishment, which no

man

n is able to out-run keep a good intention; let not
r greedy mind run on; how you may get abundance
Gold and Silver riches, and vanity, but before all
ngs, which are written herein, let that be your
ifest aim, how you may appear helpful in word
d deed to promote the health of thy Neighbour Chri-
n: Then have you given, and brought an offering
thanks, and God will bestow more upon thee, and
th such Revelations will come to thee, more than
r you would have believed.

Therefore instead of a perfect Physick book, I have
nexed at the end those precious Medicines, with
ich even to this hour, I have cured succesfully many
fficult Symptomes, and diseases, held by others to be
curable: which I recommend unto thee with the
t of the things contained in these writings, to thy
nscience to be wary, and not to abuse any of them, as
ch as thy life and Soul is near and dear unto thee.

If thou receivest this faithful admonition and
arning, which I give unto thee here and there at
e beginning, middle, and end, and in other places
lso, and doest accordingly, then thou canst not be too
ankful for these things, which through Gods per-
ission shall be intimated and made known to thee out
this book.

But in case thou wilt strive against my faithful
arning and fatherly admonition, these mysteries,
hich were hid from the learned, and thou sufferst to
me into strange hands! look to thy self, blame
t me, think not that there is any reconciliation for
ee, being out off from all those, which live and die
Christ.

Thus I let it rest, committing execution to the
ghest, which dwelleth in Heaven, who punisheth
d avengeth all manner of sin, vices, iniquities,

and

and covenant-breakings. Whereas I thought it n
ceſſary thus to deſcribe this my Declaration before m
other Writings, and to prove the ſame with exam
ples, that every one, whom God ſhall judge to be wo
thy of, may conceive, underſtand, and fathom the tr
beginning, the true middle, and the true end of a
created things. Thereupon I purpoſed to make a b
ginning of it with a neceſſary relation of the Orig
nal, beginning, and exiſtency of Minerals and M
tals, from which ariſeth this moſt noble and precio
Medicine, whereby is procured a healthful lo
life, and abundance of riches are obtained: Nam
ly from whence Minerals and Metals have their or
ginal, how they be brought to light, that ſearche
into Natural things may know the whole Nature
her circumference, before ever they lay hand to t
work, and acquaint themſelves well therewith: th
ſtill the one will ſtream and run forth the other, o
Art will produce the other; at laſt all what is ſoug
for, will be overtaken in joy, and that which hath be
long'd for, will happily be enjoyed.

This my book I divide into five parts, each of th
is ſubdivided into certain Chapters and Parts.
for the ſtile uſed here, it ought not to be expected to
any other than is meet for a Miner, after the conditi
of Mine-works, waving all Rhetorick, and Poeti
manner of eloquent expreſſions.

I.

In the firſt part of my intended work I will deſcr
chiefly the manner, nature, and properties of Mi
works, in which grow Minerals and Metals, of
firſt ſperm, nativity, quality, and property, as alſo
the exhalation and inhalation.

II.

The ſecond part ſhall be a kind of recapitulation of the firſt part, where ſhall be contained alſo a relation of the condition and occaſion of Mines, Oars, Stones, paſſages and Clefts, with their coherent liquors, powers and operations, as of Gold, Silver, Copper, Iron, Tin, Lead, Mercury, and the reſt of Minerals.

III.

In the third part is declared in manifeſt, and literal expreſſions without any defect and obſcurity, the Uni-verſal *of this whole world, how all Philoſophers before me, with me, and after me, have made that moſt ancient great ſtone, whereby health and riches were obtained, of the poſſibility, how, and of what it may be done, together with a perfect Declaration of my XII. Keys, with the names of our matter.*

IV.

In the fourth part I deſcribe all the particulars of Metals, which the one is endued with, before the other, out of which may be had perfect health, and an advantage unto the getting of great riches, with all the Manuals in general and particular, belonging thereunto: this fourth part I have intituled, the Manuals of Baſilius Valentinus, *wherein is ſhewed how all Metals and Minerals, fitting thereunto, may be brought to their higheſt preparation.*

V.

In the fifth part I have annexed the transcendent, most dear wonderful Medicine of all Metals and Minerals, and of other things, which God Almighty had ordained, and graciously granted for men, who in the Valley of misery are subject to sicknesses and poverty, that they my have a remedy to help themselves against both.

God the Father of mercy and salvation, who liveth from eternity to eternity, being above all the Creatures, grant grace and blessing to this my purpose, that I may write so, that every one may understand, and Gods infinite mercy, & that it together with his gracious goodness, redemption may seem known, acknowledged, and continually meditated upon, and every one may call on the Great Creatour day and night, granting to them fervent hearts so to direct all their thoughts, that they may make no otherwise of this noble Creature of God and transcendent great mystery of Nature, together with the Anatomy thereof, but only to the great honour of God, and the good of all good Children. The same grant this Father Son and Holy Ghost in his mercy, Amen.

A TABLE.

The Contents of the first part of the book.

THe first Chapter treateth of the ætherial liquor of Metals. pag. 1.

The 2. Chap. treateth of the seed of Metals pag. 4.

3. Of Metalline nutriment 7
4. Of the shop, or officine of Metals 10
5. Of the egression and ingression of Metals 13
6. Of the dissolution and reduction of Metals 16
7. Of the ascension and descension of Metals 19
8. Of the respiring Metal, or quick Oar 21
9. Of the expiring, or dying Metal 24
10. Of pure and fine Metal 27
11. Of the impure Metal 30
12. Of the perfect Metal 33
13. Of the imperfect Metal 36
14. Of the Soap Metal 39
15. Of the inhalation, or inbreathing 41
16. Of the exhalation and out breathings 43
17. Of coruscation, adhalation, or glittering 45
18. Of *folium* and *spolium*, shimmer and glower 47
19. Of the fuliginous, vapours and ashes 48
20. Of the Metalline water, or lie 50
21. Of the seed, and of the hull of the seed 52
22. Of the shining, or fire rod 54

Chap. 23. Of the glowing rod pag. 56
24. Of the leaping rod 58
25. Of the *furcilla*, or ſtriking rod 59
26. Of the trembling rod 62
27. Of the falling, or nether rod 63
28. Of the ſuperior rod 65
29. Of reſting vapours, or ſediments 68
30. Of the weather ſalt 69
31. Of the ſtone ſalt 70
32. Of the Subterranean Pools 71
33. Of the Metalline Gold, or of the Metalline bed 72
34. of Metalline ſtreams 73
35. Of Chalk, or ſtone Meal 74
36. Of the blaſt 75
37. Of the brittle ſtuff 77
38. Of the blank fire 78
39. Of the Mine glue 80
40. Of corroding ſtuff to eat ſtones thorow 81
41. Of having materials uſed for a ſledd, or dray 82
42. Of the froſt in the Mine-works 84
43. Of the flaming fire 85
44. Of the roaſting fire 85
45. Of the corroding fire 86
46. Of the glowing fire 87
47. Of the Lamp fire 88
48. Of the cold fire 89
49. Of the warm fire 90

The Contents of the ſecond part.

1. Chap. OF Mines and Clifts, what the middle works of Oars are pag. 93
2. Of the general operations of ſeveral Metals 9
3. Of

3. Of ſtones, rocks, flints of Gold, and their ſtriking courſes pag. 97
4. Of the oar of ſilver, and its running, or ſtriking paſſages 99
5. Of Copper oar, its ſtone, and ſtriking paſſage 102
6. Of Iron oar, its ſtocks, floats, fallings and ſtriking paſſages 106
7. Of Lead oar, its mine, and ſtriking paſſage 110
8. Of Tin oar, its ſtocks, floats, fallings and ſtriking paſſages 114
9. Of Mercurial oar, and its paſſages 117
10. Of Wiſmuth, Antimony, Sulphur, Salt, Salpeter and Talk 118
11. Of a compariſon between Gods Word and the Minerals 120
12. How Jewels are wrought, the bleſſings God beſtows on Miners 124
13. Of the eſſence of Gold 126

The Contents of the third part, being a Declaration of the XII. Keys.

The firſt is declared pag. 135
The ſecond Key declared 142
The third Key declared 144
The reſt are declared according to the courſe going on in that part 148

The Contents of the fourth part concerning the particulars made of the 7. Metals, how they may be prepared with profit.

FIrſt of the Sulphur of Sol, whereby Lune is ting'd into Gold 179

The

The particular of Lune, of the extraction of it Sulphur and Salt pag. 18
Of the particular of Mars, how its Sulphur an Salt is extracted 19
Of the particular of Venus, how itt Sulphur an Salt is extracted 19
Of the particular of Saturn, how its Sulphur an Salt is extracted 19
Of the particular of Jupiter, how its Sulphur an Salt is extracted 20
Of the particular of Mercury, of its Sulphur an Salt 20
Of the Oyl made of Mercury, and its Salt 20
Of the particular of Antimony, its Sulphur an Salt 205
A short way to make Antimonial Sulphur an Salt 207

The Contents of the Practick Treatise, together with the XII. Keys and Appendix.

OF the great Stone of the Philosophers pag. 217
Of the first Key 232
Of the second Key 236
Of the third Key 239
Of the fourth Key 242
Of the fifth Key 245
Of the sixth Key 249
Of the seventh Key 252
Of the eighth Key 256
Of the ninth Key 263
Of the tenth Key 267

Of

f the eleventh Key pag. 271
f the twelfth Key 274
f the first matter of the Philosophers Stone 277
brief Appendix and plain Repetition or Reiteration, wherein is treated of the Philosophers *Sulphur*, *Salt*, and *Mercury*, and also of *Antimony*, *Copper-water*, *Common Sulphur*, *Calx vive*, *Arsenick*, *Saltpeter*, *Salarmoniac*, *Tartar*, *Vinegar*, and *Wine*.
Philosophick Work upon *Sol*, added, *being not in the former Translation*.

Then follow the conclusion and experiments.

He first Section treats of Sulphur, and the ferment of Philosophers pag. 343
. Section. Of the Philosopher Vitriol 344
. Section. Of the Philosophers Magnet 346
llegorical expressions betwixt the holy Trinity, and the Philosophers Stone 347
f Sulphur of Saturn 349
f Sulphur of Jupiter 350
f the Sulphur of Mars and Venus 351
f the Sulphur of Sol 352
f the Sulphur of Mercury 353
f the Sulphur of Lune *ibid.*
f Sulphur of Antimony 354
f the Sulphur of Vitriol *ibid.*
f common Snlphur 355
f Vitriols, first of the Vitriol of Sol and Lune 356
f Vitriol of Saturn and Jupiter *ibid.*
f Vitriol of Mars 357
f Vitriol of Venus *ibid.*
f Vitriol of Mercury 358

Of common Vitriol
Of the Vulgar Magnet
A Philoſophick work upon Vitriol by another
To bring quick Mercury to a Lunar fixation by nother

The contents of the fifth and laſt part.

TReateth of the great Medicinal virtue of t Metalline and Mineral Salts *page*
Of Aurum Potabile
A deſcription of the fiery Tartar
Of the Salt of Tartar

A Treatiſe concerning the Microcoſme or th little World which is mans body.
Of the Miſtery of the Microcoſme and its Medic nal parts belonging unto man.

A Table of Chymicall & Philosophicall Characters wth their significations as they are vsually found in Chymicall Authors both printed & manuscript

♄ Saturne — Lead	
♃ Iupiter — Tinne	
♂ Mars — Iron	
☉ Sol — Gould	
♀ Venus — Copper	
☿ Mercury — Quicksilver	
☽ Luna — Silver	

Acetum	
Acetū distillat	
Æs	
Ær	
Alembicus	
Alumen	
Amalguma	
Aurū	
Antimonium	
Aqua	
Aqua Fortis	
Aqua Regis	
Aqua Vitæ	
Arena	
Arsenicum	
Arsuncitū	
Auri clarū	
Aurū pigmentū	
Aurum	
Sanguinis	
Grana	gr
Ana	a

Balneū Mariæ	MB
Balneū Vaporis	VB
Bene	bn
Borax	
Calcinare	
Calx	
Calx viue	
Calx ouorum	
Caput mortuū	
Cæmentare	
Cera	
Christallum	
Cinis	
Cineres clauellati	
Cinabar	
Coagulare	
Cohobatio	
Crocus Martis	
Crocus Veneris or Æs vstum	
Crucibulum	
Cucurbitum	
Dies	
Digerere	
Dissolvere	
Distillar	
Filtrare	
Ennius Equum	
Firmne	
Flegma	
Flucre	
Gumma	
Hora	
Ignis	
Ignis rotæ	
Lapis calaminaris	
Lapis	
Lutare	
Lutum Sapientiæ	LVS
Magnes	
Marchsita	
Materia	
Matrimonium	

Mensis	
Mercur: præcipitat	
Merc: Saturni	
Merc:: Sublimat	
Nota bene	NB
Nox	
Oleum	
Præcipitare	
Pulvis	
Pulvis Latenū	
Purificare	
Putrificare	
Quinta Essentia	QE
Realgar	
Regulus	
Retorta	
Sal commune	
Sal Alkali	
Sal Armoniac	
Sal Gemmæ	
Sal petra	
Supo	
Spiritus	
Spiritus Vini	
Strata supra strat:	SSS fff
Solvere	E
Sublimiare	
Sulphur	
Sulphur viue	
Sulphur Philosophorū	
Sulphur nigrū	
Tartar	
Calx tartari	
Sal tartari	
Talcum	
Terra	
Tigillum	
Tuna	
Vitriolum	
Vitrum	
Viride æris	
Vrina	

Johannes Worlidge
Compauit

THE FIRST PART OF *BASILIUS VALENTINUS.*

CHAP. I.

Of the Ætherial liquor of Metals, or *of the metal* Ferch.

GOD hath created things under ground, as well as the things above ground: By the things under ground, I understand Metals, Minerals, in which there is implanted also a fertility to their seed, without which the seed could neither grow nor increase. Seed which is barren, hath not that fertility: by which it is collected, that there is some distinction betwixt seed and fertility, If we will enquire narrowly what fertility is, the best and surest way is to consider life and death of creatures, how they hold together; for death is barren, but a living life is fertil, because it stirreth and moveth. It is seen by all the works that are undertaken about metals, that there is nothing so volatile as metal is, and so nothing stirs and moveth more subtilly than it; but this stiring and moving I

will call here the *Ferch* of metals, by reason of i
continual proceeding, and unceſſant moving; an
becauſe the ſame is not viſible in metals, and dot
it in a twofold way, therefore I will let the ol
word ſtand, and call its ſtirring a *Lubricum*, an
its *Ferch* a *Volatile*; for with the vertue and pow
er of both theſe, it performeth all that, what
needs for the perfection, purity, and *fixation* of i
work.

Seeing *Ferch* is a perpetual living and forthge
ing thing, one might admire and ſay, of wha
condition is metal then, which we behold wit
our eyes, and feel with our hands; which bein
thus hard and coagulated, whether the ſame b
alive or dead; and whether the life or *Ferch* i
metals may be deſtroyed, (which is impoſsible
what is the condition of it, or how comes it t
paſs? I anſwer, that a metal may be alive whe
it reſteth, as well as when it groweth, or ſtirreth
and here a diſtinction muſt be made again betwix
the death of metals, and their reſt and quietneſs
For death toucheth only the bodies, when the
periſh; but the life it ſelf, or *Ferch* cannot perif
or ceaſe: therefore if a metalline body be extant
then is it at hand viſibly two manner of ways
The one is *in liquido*, and is diſcerned in its mo
ving too and fro, and if it be forced by a ſtrang
Strong ☿ dangerous heat; then it turns to a volatility, an
flyeth away. The other way is, when it is a
hand *in coagulato*, wherein it reſteth ſo long, ti
it be reduced into its *liquidum*, and that is don
in a twofold way, and laſteth ſo long as the bod
laſteth, but as ſoon as the body is deſtroyed o
gone, and is come or entred into a more, eithe
noble or ignoble body, then its *Ferch* or life

gon

gone alſo: therefore if you will reſerve and keep
body, then take good notice of its *Ferch* or life;
for if you once ſtir it, and hunt it indiſcreetly,
you do it with the loſs or diminution of the bo-
dy, wherein it is, for that life never goeth away
empty, but ſtill carrieth along one life or *Ferch*
after the other, carrying it away ſo long, that at
the laſt it leaveth none. But what the condition
is of the moving and quietneſs of that life, and
how Nature bringeth it to a reſt, muſt be exactly
conſidered. For an accurate knowledge demon-
ſtrateth, that there is a difference betwixt the life
of the ſeed and of the body; for deal with the
ſeed which way you will, you cannot bring it to
volatility, becauſe it is againſt its kind; and ſo
the body alſo is of the ſame condition; but the
Ferch alone may be brought to it. For if you
provide food for the *Ferch*, then you ſtrengthen
its whole work, even as a mother doth her child,
which ſhe feedeth and cheriſheth well, and bring-
eth the ſame the better to its reſt; ſo is it alſo
with the *Ferch*. Therefore all ſuch which gaze
and view only the ſeed and body, and know not
the fundamentals about the *Ferch*, loſe the body,
becauſe they obſerve not Natures progreſs and
proceedings, putting the cart before the horſe, or
the formoſt they put hindmoſt. This reſt and
keep of the *Ferch* ſerveth for that uſe, becauſe
it preſerveth the body from deſtruction, or con-
ſumption being once come into its perfection.
For as long as it awakneth, ſo long it conſumeth,
but when it is at reſt, then it ſtandeth cloſe in a
ſtingneſs, and when it hath nothing to feed up-
on, then it corrodeth and ſeizeth on its own body,
conſuming it quite, at laſt it ſtirreth and moveth

to another place. Hence is it that treasures, c
pagement, which are buried, awaken at last, con
sume their own bodies, reducing them to dus
so that nothing of them remains but either
mear stone or flux, as in many places is to b
seen.

CHAP. II.

Of the seed of Metals.

ALl those Authors which have written abou
the metaline seed, agree in that, when the
say Sulphur is the masculine seed of metals, an
Mercury is the fœminine seed; which saying mu
be taken in its genuine sense; for common Sul
phur and common Mercury are not meant there
by. For the visible Mercury of metals is a bo
dy it self out of bodies, and so it cannot be
seed: and being cold, its coldness *per se* can
not be a seed; and the Sulphur of metals bein
a food, how can it be a seed? Yea, a seed con
sumeth Sulphur, how can one seed destroy th
other? if so, what body should it produce?
is therefore an error, if that should be taken i
the common sense: if the Mercury of bodies
in a work, and hath taken food, then all the se
Mercuries protrude one body, as the one of th
sex is in its predominancy, so the body riseth.

Seeing there are seven of these Mercuries,
happeneth, that when the seed of *Mars* and *V*
nus hath the predominancy, they produce a ma
culine body of *Sol*, but if the seed of *Satu*
and *Jupiter* doth predominate, then is produce

fœmine body, which is called *Lune*; *Mercury* is n aſsiſtant on both ſides.

The ſame happeneth unto other bodies: but heſe are always and in every and each work together; for they are indiviſible, as it is meet alſo, what manner of body could be produced elſe? for Nature hath perfect bodies, though in themelves they muſt be diſſolved again, yet are they erfect for, and in their time. For what manner f ſeed could that be, if it ſhould be defective in ny of its branches?

Therefore every body hath its perfect ſeed, ence the traſmutation hath its ground in the *ſcention* and *deſcention* of metals, which otherwiſe could not be, if they were not homo geneal n their ſeed. For if any man ſaith, that ſilver s not gold, clowns believe that alſo, becauſe they ave not fundamental knowledge of the ſeed, ow it is to go out of one body into the other or elſe it wants its fertility, neither can it be naurally without a body, wherein it reſteth. There belong ſeven diſtinct parts to an unformal body of metals, to bring it by nouriſhment into a form, viz. 1. An earth. 2. A ſtone. 3. An earthaſh. 4. Earthly ſtreams. 5. Glaſs or ſubterraneal metal. 6. The ſubterranean tincture. 7. The ſubterranean *fuligo* or ſeed, (ſume.) All theſe are the materials of the body; and as earth is mans matter, out of which God made him, unto which he muſt return again: ſo all other bodies alſo at laſt return to earth, that Miner which is judicious and knowing herein, him I judge to deſerve the name of a Miner. For there are but few of them which are rightly informed herein, or hath any fundamental knowledge of it, though

they are daily imployed about it: though some might say, they could not but be knowing it their profession, yet it is not so really; if so, what right use can they make of them? They put wrong names upon them, are ignorant of their utility, and this is the reason why they many times run them waste upon heaps, where after some time they turn to goodness, and the longer they lye there, the better they are: this instruction deserves no hatred, but rather a grateful acknowledgment.

Why should Philosophers be believed to know any thing? But where is it written, that men should seek and find mercury of the body in a subterranean fume, stone, glasse, but in their books? Where are learned artificial finings infuliginations, incinerations, nutritions, but from them? The seed of metals as it is perfect, so is its *Ferch*, or life invisible. Where do those men stay which will work according to nature, and know none of these, neither do they know where to get it: yet fall upon Artists, exclaiming upon them to be false, and all such as are imployed in their ways: but we see and hear how ignorance runs on. It is impossible to get a body without seed; it were as much as to say, a seed is without fertility. Therefore peruse it exactly in its dissolution, the reduction of it will afford its body: work cheerfully.

But it is none of the meanest work, as some of the most antient Philosophers have said, which called it a double work: for thus they say, the metal must first pass through the Melters hands, afterward it must come into the hands of the Alchymist, if so be the seed shall be known in the artifici-

rtificial work: they mean or intimate by this
ying thus much, that there is a twofold diſſo-
tion, the one is, when the expert Melter brings
he frangible body *ex naturali conductione* into a
alleableneſs, whereby its impurity is gotten off.
hen comes the Alchymiſt, reduceth the body in-
o cinders, calxes, glaſſes, colours, fumes, ſubter-
nean, in which the ſeed of metals reſteth, and
he *Ferch* or life is found fertile in the body, and
reducible into a ſpiritual water or *prima mate-*
ia, according as the quality and property of the
ettal is, and is divided artificially into its natural
inciples, according to the proceſs of the Chy-
ick art, of which more in another place ſhall be
oken, when I ſhall treat of the Minerals.

CHAP. III.

Of the Metaline Nutriment,

ALthough it belongeth not to this place, how *mineralia foſſilia* are made under ground, owever I will give a hint of it, how nature aketh them out of ſubterranean moiſt liquors nd Myne creſcencies, which afterward ſerve to e a food to metals; not ſuch liquors which are ecocted above ground; therefore if you ſhould dde here above ground, decocted ones to metals, ndiſſolved in their corporeal form, your work ould be in vain: and where there are ſuch *mi-eralia foſſilia* there are Myne-works alſo if not ith it, yet are they not far off, as is ſeen in any Mynes. As in *Hungary* are digged the fair-ſt and beſt ſulphur-alloms and Mineral or Myne

Victriol. And about *Harcynia* are digged salt Victriol. About *Goslar*, *Mansfield*, *Zellerfeld*, and at *Eshland* in *Helvetia* is digged Mine-salt, and at *Hall* there is great store of it, where there is found also very curious Sulphur. But you must note, that these minerals are not used thus grossely, but are prepared first, which is a curious work to bring a mineral thus high by subliming into *flores*, which are half metalline, especially if made with metal, the metal being reduced into a mineral, from that the flowers are made: thus you see natures forwardness, and how she is reducible to her first water, Sulphur and Salt. Many make these flowers without metal, which are not so good though, as the former way. For an *oleum* made of Vitriol or Copper, and is distilled, is more effectual, yea a thousand times more pretious in its operation, than that is, which is made of common Vitriol, whom nature hath not yet exalted. Its true, the *Hungarian* Vitroil, in its efficacy and vertue is found wonderful and sufficient enough, because Nature hath graduated it to a greater fixity, and brought it to a ripeness more than others were, and is more excellent than the rest. By this preparation they can make use of the minerals, strengthen and encrease their pleasure thereby. If any thing is to be made meet for metals, then it must be done out of metals, with metals, and through or by metals, which is the real and only manual whereby may be hit the hardness of the mineral flowers, always take from them, and adde nothing to them, this is the Art, which asketh great wondering, and deep meditation. Thus you must learn to go to work, for these flowers are found often clasely compacted, which

Miners

Miners very ſeldome know, eſpecially in *Hungary* and *Wallachia*, thay are as fair as ever any red glowing oar may be, they are of a cryſtaline tranſparent redneſs, are good gold and ſilver according as they are ting'd, this is a rare knowledge, an art worthy the beſt conſideration, which is to make glaſs of a hardneſs, from thence it is, that the ſubterranean glaſſes make up the metal, thereby they come to their form.

The preparation of theſe flowers have their great utility in phyſical ways, if their excrements be taken from them, and their ordours: theſe excrements are the feces of minerals, are nought for metals, ſtirring up evil ſediments, which bring damage unto metals, a twofold evil comes from the miſtaking of minerals: for decocted ones are a dangerous poiſon, and corroſive unto metals, as we ſee above ground, when *aquafortis* is made of them, which corrodeth, eareth, divideth, and parteth metals, and the other which are fair to look on, ſticking unto metals, and their worſt poiſon, for as ſoon as theſe approach, they kindle and cauſe the dangerous ſediments, all availeth nothing unto them, though they have and keep their form. As an infected man hath ſtill the form and face of a man, though he be infected, and infecteth others alſo, and in caſe it turn all to one metal, yet it is but an empty one, and nothing in it. This is a very neceſſary obſervation for Miners and Laborators, for if they regard it not, they obſtruct not only their work, but endanger themſelves alſo; becauſe the metal is not onely turned into a volatility, if any feces or excrements be added thereunto, and that alſo which ſtayeth, comes to be unmalleable,

and

and ſuffers continually diminution, as long as it is under the hammer. Thoſe that work them, have cauſe to look to it, if they fall on them with any fire, their reward ſurely is ſome mine diſeaſe, which experimentally is known how their poiſon doth ſtick and hang on the top of the furnace and in their cheſts, turning to arſenick and ſuch poiſonous fumes and ſeeds, and do hurt every way, as woful experience evidenceth.

CHAP. IV.

Of the metaline ſhop, Officina metallorum.

ALl natural works have their ſpecial convenient places in which they work; where there is any ſuch place or ſhop, in which ſome glorious and precious thing is made; and ſometimes though the inſtrument be very horrid and monſtrous, and its matter unknown, yet they are extant in that officine.

Firſt, touching the glory and praiſe of this officine, it is likned to a Church, in which the ſeed and the *Ferch* are married to the body, therein they eat, reſt, and work, thither they carry all fair and pleaſant materials under ground wherewith they are clad, and they have another kind of fire, water, air, and earth, for the things that are accompliſhed and perfected therein, the ſame can hardly be parted again, no not with the help of the neather air, if ſo be, that it muſt be parted aſunder, then ſee and make trial of it on the mercury of metals.

Again, the things made ſo hard and fixt cannot be

be parted, as may be ſeen by gold, how firm and fixt is it in the fire? the cauſe whereof is the ſubterranean heat and cold which it imparteth unto metals, and makes them firm thereby, for it is a ſtony firmament of the earth, and giving to metals their ſtony power, it groweth hollow and ſpongy, full of pores, which at laſt are fill'd up with metals, even as Bees do fill their hives with hony, and in the end it parts, and is carried away in the ſlick or (*Scobes.*) For the Earth-ſtone is not conſumed under ground, becauſe it is a ſediment, not ſuffering any thing to come in or out, Hence is that difference betwixt the Earth-ſtone and the terreſtial-firmamental-ſtone, which is one of the mineral-works. Let no man gainſay, that a ſtone ſhould have together both heat and cold at once, to afford the one now, and then to hide the other, for when it worketh upon inferior metals, then it hideth its coldneſs, and ſo it helpeth every way, this is its tract and inſtrument, heat and cold of the ſubterranean fire-ſtone.

The modern Chimiſts which are ignorant, not knowing Nature aright, and do not take notice of her ways, uſe ſtrange inſtruments, and then they make or cauſe to be made all manner of veſſels, according as every one of them hath a fancy to, but in natures ways they know little, ſhe regardeth not the variety of forms, and inſtead of theſe, ſhe takes a fit and laſting inſtrument, which holdeth in the work, and every form follows or accompanies the ſeeds precedency. The folly and ignorance of workmen is aggravated in that becauſe they deſpiſe the knowledge of minerals.

The inſtrument ſhe uſeth hereunto I ſhould make mention of it here, but wave it at this time,

and

and will do it in another place, where you may ſeek for, and take notice of it. Thoſe which think themſelves to be the wiſeſt do ſay, that it is a vanity to obſerve mathematically the ſtars above, and to order any work after ſeaſonable days and hours, it is ſomething ſaid, but not ſo well grounded. But this is moſt certain, that if you work according to common courſe, otherwiſe than we do, following only your own fancies, then is your labour in vain. There is a difference to be made betwixt the upper ſtars, and the metalline ſtars, which ſhine and have their influence into the bodies. Touching the ſtars above, they in their light and motion have a ſingular influence; and the ſtars below have their influence alſo upon their metals, thus each heaven hath its peculiar courſe and inſtrument, where the ſtars ſituation may be apprehended. An *opacum corpus ſtellatum* compact aſtrall body, differs in its condition from a *corpus lucidum*, if you intend to learn here ſomething, then you muſt be induſtrious and grudge no pains, it would require a huge volume, if I ſhould deſcribe *particularly* the whole circumference of ſubtirranean Mine-works: it would not ſuffice to nominate the things only, but muſt demonſtrate alſo, that all that, which I attribute to them, to be true, I ſay it would ask a great deal of writing, to diſpoſe the brains of miſconceited men to a belief: what ſhould I ſay of ſuch materials, on whom I could not impoſe fitting names, though I knew them for who is that man which hath done learning in our School? Here I muſt needs ſpeak as belonging properly to this place, that no volume in this world can be written, in which could be ſet down

a

all and every *particular manual*, as Laborators ſometimes might ask; therefore an Artiſt having given him ſome hints of things, muſt endeavour to order his work, and manage the ſame judiciouſly, muſt put his hands to the work, and get knowledge by his own practice. I direct ſuch men in their work to Natures proceſs under ground, let them ſearch there, and take an honeſt Miner along to ſhew him her inſtruments, and matters (for prating, lying, and ignorance availeth here nothing.) Every one wiſheth to get riches, but the means for the getting of them are not reſpondent: if I were the beſt limner, and could ſet forth in colours the form of any inſtrument, then men would underſtand it; it would help in this caſe, they would ſee it, and feel it with their hands, and undertake the work, if all were ſet down. I know what, and how much ought to be put in a book, I put things fitting in, and did it faithfully.

Knowledge by his own practice

CHAP. V.

Of Egreſſion and Ingreſſion of Metals.

THe work of metals evidenceth a perpetual going in, and coming out, for hereby the Egreſſion is underſtood not only the Egreſſion of the whole work, that in ſome place a whole metaline tract comes into decay, when it wants food to be nouriſhed any further, and hath devoured all its bodies, but alſo a partial egreſſion; for ſtill the one ſeeketh the other, and follows at the heel. This we ſee by the mercury of metals, being poured forth, it is ſcattered into thouſands of little quick

corns,

corns, all of them return to their body; in the ſame condition is *volatile & Lubricum*; and the *Ferch* alſo goeth forth in ſmall bits, at laſt it joyneth in a body ſomewhere, even as Bees meet together: it receiveth no more than it hath need, the overplus ſwarmeth to another Myne-officine. which parting and diſtributing, affords many and ſeveral Mine-works, according to the diſpoſition of the officine and nouriſhment, and according as it is infringed in its work in the egreſsion; the *Ferch* and the ſeed go on in their *volatility*, and if they had wings, that *Volatile* is ſo thin, that it can hardly be diſcerned, yet is it ſoliated like a heap of atoms; thus ſubtilly it flyeth away, and the *Ferch*, muſt ſtill have its *ſeed*, the ſeed its *body*, and that its thin *atoms*. My meaning is not, that its egreſsion is from or out of the earth into the air, to fly about there, and then to come into ground again; which is not ſo, nor can it be, becauſe its natural work is not in the air, unleſs men bring it forth purpoſely, then is it of another condition; of that egreſsion I do not ſpeak here, becauſe it is done by day; but this goeth through the earth. Which ſtands in the furnace, not apprehenſive or viſible to us, and runs through clefts and paſſages; For if the earth giveth way to the ingreſsion and egreſsion, even as the water doth to fiſhes, and the air to birds, as long as metals come to their ſtone-firmament, which ſtone-firmament differs from the earth-firmament, when it meets with that, it goeth about, looking out for another paſſage; like as water that floweth about a ſtone, and not through it, yet it ſtayeth in its own ſtone, and receiveth ſtrength of it, and turns there to a body: and as it goeth in its egreſsion from one metaline

taline firmament, ſtone-firmament to another, if thorow eaten ſoaked, be it at what diſtance it will, attacteth the *Lubricum*, even as a bird draws its feet up to its body in its flight; for if they touch any where, then they looſe ſomewhat of the body, and the *Lubricum* in its ingreſsion ſuffers it to come again to a ſtrength of operation; for when both are joyned, then the metal increaſeth, and attracteth its food in a wonderful way, and nouriſheth it ſelf; and it is to be admired, that in this ingreſsion, when that *Lubricum* comes more and more to its officine, how it increaſeth and ſtrengtheneth it ſelf ſo long, that at laſt the work is made firm in the officine. This ſtrengthning can not be learned to be any other, than the metaline mercury doth make it, for in the firſt place it turns it there into a *liquidum*, where afterward it receiveth all, doth coagulate and congele, according as the bodies are either *maſculine* or *fœminine*, at laſt it is brought to a ſolid fixed body of *Sol*. This ingreſsion makes that ſubterranean place noble and fruitful, and is ſingular, when it hath an aſcending oar in work, that air is very wholſome, and if the air above with melting be not infected with arſenick fumes, then it affords a ſaluber air to dwell in.

This is a manuduction unto the whole afterwork, how the ſame ought to be proceeded in, that ore may ſtand and not awaken, but turn to its ſtream, and ſtill abide in its bodies company, it is loath to make an egreſsion, if once it made a true ingreſsion, and ſetled it ſelf to the work; for it reſteth not in its place, neither doth it reſt in its whole tract, but worketh continually, and is well ſeen, what its fixing or flight is, and where

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it ſetteth to a fluid body, or earth-ſalt, which it ſtirrs and rouleth ſo long, yea, it panteth and moveth in it ſo long, till it gets a liquid body; then turns it to a terrene body, and is ſtill brought on to a further height and hardneſs: and that is the right coagulating, congealing, liquidating, and fixing of mercury; which if done accordingly, then it affords ſomething.

CHAP. VI.

Of the diſſolution and reduction of metals.

IT is apparent, that natural heat is the cauſe of the fluidneſs of metals diſſolution, becauſe the ſeed of metals in it ſelf is very hot, and the fluid matter of metals is hot alſo, as being oliginous, and its heat increaſeth, when it comes to its officine, or ſhop, becauſe that alſo being hot encreaſeth the heat the more, hence it is why it is hot in the work, and hath need of it, for at firſt it would bring no more into its body, unleſs it were ſoluble and ſoft, it bringeth nothing into it, unleſs it be paſſed through theſe three heats, and fixed by them: then examine it, and adde another fluid thing to it, which did not paſs through the three heats: ſee whether the metal will receive it, or no? Secondly, they muſt be diſſolved, that they may be cleanſed; the condition of liquid things is to produce to the outſide things fitting the work it hath in hand. This ſolution is diſtinct from other artificial diſſolutions, where the body is only melted, as by the Melter when he ſeparateth the excrements from it; for nature doth not melt the

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arth as men do, but as corn groweth above ground, ſo ſhe leaveth corn and husks together; here is a great difference betwixt our melting nd the diſſolving of Nature; if we could obſerve that diſtinction in our diſſolutions and meltngs, we ſhould not be at ſo great loſſes & damages s we are: I muſt needs mention about *aurum potabile*, how men do buſie themſelves about it, as many heads, as many ways they chuſe to the makng of it. Some take that which is not yet ſepated from the metal containing yet the cinders of xcrements, or worſe things. They take corroive waters, *acetum aquavitæ*, and the like: pray ell me, what doth Nature takes, when ſhe is about he diſſolving of a congealed water? She takes one of theſe things, only maketh uſe of a heat. ou muſt do the like, if you will take a metalline ody, which Nature hath perfected, and through elting and fining is come to us, if you will diſolve and reduce it to its firſt matter, then rouſe e *Ferch*, thus you may make any mettalline ody potable, being made pure and ſuperfine, en its excrements are gone, made not with adtionals of corroſive things: the fluxing of ſuch atters rather make the metals harder: if a boy ſhall be fixed, we fix it from without, which ature doth not, for ſhe fixeth the ſeed, then the our ſetteth and turns to ſuch a fixation, that the iſſolving above ground cannot maſter it. A ater, which congealeth, hath at firſt a little cruſt, oing on in it till it be quite congealed, but here it ngealeth from within to the outſide, hence you y gueſſe at that glorious foundation of protion, on Mercury of the body, making a natural, *tum ſuper ſtratum*, thus are the metals joyned

according to which the artificial work is ordered we have a hint given how mercury of metals clipt and allayed, and its *lubicrum* is catched Conceive not of this fixation, to be as when iro is hardened to steel, and then reduced to a soft nes as tin is of; this is called only a close hardnes which keeps the body in a malleableness, an keeps it so close together, that the fire abov ground cannot hurt it, all hardness above groun may be mollified in fire, but not the other; be cause it holdeth all fiery tryals: therefore as th hardness made above ground hardneth bodies i the water, so on the other side, the water, whic is in metalline bodies must be taken out, the it congealeth. The subterranean air hardnet the earth, earth remaineth earth, and turns not t stone, and the same keeps the water from runnin together, or congealing: keeping it from turn ing to pearls and pretious stones, and such ma be made of that water. To get the internal fi out of metals, though it be most high skill, how ever it is feaseable, and found in its place, where write of the like, in a more ample manner. I giv a hint of it in this places, as Miners ought to d of whose expressions I borrow now: The re which wholly extracteth this fire, which lyeth b twixt the *project*, leaving nothing behind, that i where the *Lubricum* and *Volatile* is together, lea eth it, produceth it, and excerneth it. The *Man fieldian-slate*, makes it appear, that its *Volatile* gone, and its *Lubricum* also, where its impurity yet betwixt the *project*, and is not a fair pure wor but a compound one.

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CHAP. VII.

Of the aſcenſion and deſcenſion of metals.

His new kind or manner of ſpeaking and writing of metals is cauſed by experience; the firſt perpetual ingreſsion of the *Ferch* eaſeth and ſtrengtheneth at firſt in the *officina* d *Matrix*, the *Mercury of bodies*, bringing it on its perfect and full ſtrength, being made whol- effectual and potent, then it begins by degrees cloth it ſelf with a body, at firſt he attracteth d receiveth the meaneſt, which he puts off a- in in the firſt place, which is done the caſier; no body amongſt them all is ſooner put off. For e body of *Saturn* is ſo thin, that it appeareth to e eye like as a fair body doth through Lawn or ffeny; its ſpirituality appeareth through its bo-, its ſpiritual body is the metal of Mercury, as I ſhould rather call it, its proper, near, and ecial body, which work giveth a manuduction to many other fair works, for it maketh a nment for *Saturn* out of the ſubtileſt earth, af- he riſeth higher, puts a harder and better gar- nt on him, which is not ſo eaſily put off t of *Saturn*, or at leaſt not with ſo ſmall a rk, which is cauſed by the work of the *Mer-* of bodies. For the *Mercury* of bodies by ſon of its fluidneſs is the hotteſt, as he maketh ppear in *Saturns* aſcenſion, putting a cinereal y on him out of earth, hence is it why *Saturn* full of cinders inclining to a brittleneſs of s, and begins to ſound by reaſon of the me- though it be not very firm, however yet it is

at the next place for incorporation: its sound more deaf, is further off from iron, and near unto mercury by reason of heat. Observe no at the ascending of this metal, it lyeth near i ashes, cleansed by the Saturnal water, but abo ground it turns not to be glasse out of the ash out of salt or earth-water, or Saturnal-water, out of sand or stone. But what is that pure su terrenean Earth-glasse, which if it sounde breaketh not: it is a matter which Nature thru eth upon a heap together, which if yon touch, soundeth, and is very clear, of a great compac nesse, and very firm, in this work it doth ming with ashes and salt water, and turns to a glasse earth, or to a dark glassey firm iron. Nay, t me, if a metal or Earth-colour, yea, a good sou metal be dissolved to a colour, and is brought i to a glasse, doth it not look of a copper-colou yes truly. Therefore iron may soon be turn into another thing, which is done naturally, wh such metalline iron colour is reduced in *Hung ria* into a *Lixivium*, and is turned into a ve good copper, however it retaineth the glasine though the colour hath exicated it somewh through the mercury of bodies: for the liqui nesse it hath still, and is nobilitated further to malleableneſſe and fixation, therefore take not of this tincturing matter, which you find pre red by this body in this *Officina*, it reduceth iron to copper with abundance of profit.

Put these colours away and behold how mercury of bodies is passed through many wh bodies, and hath still a fair white *fuligo*, a that very fixed, how finely is it clad in it, a maketh a fair and pure body of *Luna*, into wh

clads himſelf ſo ſtrongly that it cannot be ken from thence by burning, becauſe it paſſed ven times thorough the greateſt ſubterranean eat, which deſtroyeth corruptable bodies, unſs they be cloſely and compactedly incorporated the mercury of bodies: nothing goeth beyond at fire, neither of the upper, nether, or middle-res. Therefore behold how neatly Nature work-h and riſeth, calcining the whole body of *Luna*, hich *calx* is nothing elſe but the body of *Sol*, its ncture and tinging quality it taketh from the erfection and depth, which is in the fire, and an afford it, that colour muſt keep ſo long till deſcendeth again: there is nothing which can aſter this fire: the deſcending may ſoon be erceived by this aſcending, and the difference it is this, at the aſcending it getteth the tinture firſt, before it gets the body, but here it oſeth it ſooner: and this is the reaſon why deending oars are more perfect, then the aſcending ones.

CHAP. VIII.

Of reſpiring Metal, or of Quick oar.

BEcauſe with and by Myne-works an obſtruction is made upon Nature, which is the uſe that ſeveral metals are gotten, and diſtinctions put on them, that damages and loſſes might the better avoided in the working of them. as each received a particular name and proper-in or at the work, ſo in the digging of them, ſe-al manuals are invented for the finding of them

and hereunto use was made of the Rod. To distinguish metals by colours is a curious skill, as Red gold glass, Myne green, black oar: however their working is not so exactly known that way. That I may lose nothing in or at their melting I use this means; first, I must certainly know the property of the oar, before it be beaten out, while it is yet under ground in its breathing: for oar and metals breath only under ground, though they breath in some sort above, yet the same breathing is very weak, not going far from the body; and the rod also sticks only upon the upper metals, which is the greatest advantage we have: for fire causeth metals to breath into flame, and the fire-crates and *pit-diggers* cause only a volatility and closing compactness, when a threefold damage ensueth. First, there flyeth away, not only much of the metal, but that also which stayeth turns to be volatile, and in the several meltings of it, always something goeth amiss. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Thirdly, elevated minerals are burnt to a compactness which if not done, would prove very advantagious in the After-work, and chiefly they would be very useful in *Medicina*, being naturally prepared thereunto, which is the reason why many in their After-workings labour in vain, taking other improper minerals thereunto. For the *fossile Vitriolum* at *Goslar*, where neither silver nor lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oil also, which perfectly cureth the Gout: if these good qualities should be burnt away with

e ſilver, were it not great damage? Therefore take ſuch a metal which attracteth breath, and hen the unbreathing or adhalation is ſtronger, en is it a living metal, becauſe a lively quality in it: for breathing things are alive, and eathing is compared unto life, ſuch metal like breath, proveth as a child from ten years to ten ears, even ſo this metal groweth, till it come to s perfect ſtate and body, afterward it getteth nother name, and conſequently there muſt needs e obſerved a great difference in their working, nd are aſunder as much as a live thing differs om a dead one, which ought to be taken into onſideration, becauſe this diſtinctneſs being obrved, affords a neat and pure work. Hither elong all mixt oars, which at ſeparating are arted aſunder and not before, (as the uſual cuome is.) As in *Hungary* there is had every here gold-ſilver (that is, in it there is gold) hich in its colour and ponderoſity is pure, hath oſt nothing, and is ſtill in its working quality, nd if it had not been interrupted, and digged p unſeaſonably, then that ſilver would have been urned to pure gold; that ſilver may eaſily be rought to a *ſolar* perfection, and in it ſelf is it etter to be uſed for *pagament*, and is of better e for cementation. In like manner the copper *Mansfield* is good for it, and proveth much tter in the work, than other copper, for it anted but a little, it had been burnt quite into ver. The beſt quality of ſuch copper is that y are of a deep colour, they have not loſt at, as uſually *Electrum*'s do. But this is to be ted, ſuch oars are of that quality, that the big- part of the body hideth the leſſer part in

melting, it is not seen, nor felt, except at the washing and parting, there it is seen: whilst it is yet among the earth, it is a breathing oar, and is of such a compound, as you heard: you may confide in it without a proof, though the cake of it be of silver colour or of a copper colour. This is it apparent, how Nature augmenteth a metaline body, protruding it upward from below, and that which is neathermost, is thrusted toward that which is uppermost, in a marvellous subtile way: for dead bodies bring still more to it, making it heavier in the mercury, then joyneth the nourishment also, which are the prepared minerals, affording their tincture, like good food, which breeds good blood: hence *flores mineralium* have their existence: if you cannot learn their off-spring in that way, there is no other nor better way for it. For this is the true tincture, and not that mouldy or grosse *album* or *rubem* so called, where such highly mingl'd oares or transparent Veins break, they may be cryed up for an *Electrum*, but improperly called so: for the colours glitters so purely therein one among another, like in a *Chrysolith* or transparent *Amber*.

CHAP. IX.

Of expiring metal, or of dead metal.

METals have their set time as well as all other creatures, they decay and dye when their appointed time comes, For when Nature hath brought the metalline body unto *Sol*, then by reaso

reaſon it wanteth nouriſhment, and is ſtarving, then it comes down, gets a ſtronger exhalting, and the attractive breathing turns to an expiration, and aerial breathing brings it to the firesbreath. If the *expirapation* groweth ſtronger in a metal than its *adſpiration* is, then it deſcendeth by degrees, and decayeth, & then is it called a dead ear or metal, for ſtill one external body or other departeth from it, at laſt in one place or other it maketh a total *egreſſion* with its breath, life, and ſeed. This breathing is known by the *particular Rod* of each; this alſo asketh a particular place and work, becauſe great gain is afforded both by this and by the living one. Conſider it well, a metal, which deſcendeth from its perfection into another body, it is like when a man loſeth his lively colour, and at laſt his body, that is, its ponderoſity, and then the gold turns, not to a goldiſh ſilver, but to an *Electrum*, that is, to *Sol*, which hath loſt its tincture. This is a great piece of proof, to diſcern ſuch ſilver-gold from true ſilver; in its gravity it is found heavier than other ſilver, retaining the body, and loſing only its colour or tincture. ☉

It is a greater skill to reſtore a tincture to a dead and decayed colour, and to make it fix. At ſeparating it keeps the quality of *Sol*. The like condition is red ſilver in, which hath loſt its colour, making an incorporation and union with copper, ſo that it quite dyeth in its body. To get this ſilver out of the copper, and reſtore its peculiar colour, is a great skill, which Melters are ignorant of, belongeth meerly to the Chymick Art and its Laboratory. How many ſuch *Electrums* are brought for ſilver and copper? ☉

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the Buyers thereof have great gain in it. Of the ſame and the like condition are other metals of. Is it not ſo, all iron in *Hungary* is brittle, what is the reaſon? becauſe copper is in it: if that be gotten out in that artificial manner, as it ought, that iron proves ſo hard, that no ſteel is comparable to it? Out of that iron are made Turkiſh ſwords (ſabels) mails, which no weapon or bullet can enter or break; theſe mails alſo are not very heavy.

Note, the *lubricum* at the deſcending of Mercury, muſt have room, from ſlippery things eaſily ſomewhat may be gotten ſooner than from hard things: ſlippery things leave always ſomewhat behind; the ſame they do with their tinging bodies, putting them off ſtill ſo, that in the aſcending in their *Volatile* they aſſume the body, and elevate it.

Note, if you have any material in hand, and in your After-work you would know whither you muſt keep to the *Lubricum* or *Volatile* (theſe two muſt be thy help.) Then your ſtuff muſt be prepared, either the ſlippery or volatile way: if you will have a body either aſcend or deſcend, take notice of the flux in the metal: ſlippery ones are more open than the hard ones. When tinctures begin to depart, which are a ſtrengthner to, then the ſtuff groweth more fluid, comes cloſer together than in the quick metal.

CHAP. X.

Of pure or fine Metal.

WHen a Metal, be it in the aſcenſion or deſcenſion, is in its ſeven *Syſtem's* or conſtitution, then it reſteth or endureth, till it comes into another body. If you meet with ſuch oar, it yields the pureſt metal, that may be had in the world: our Melters call this Super-fine. But our Super-fining, which hitherto was in uſe, is an impure work in regard of this: for in the clarifying, if it miſſeth but the leaſt grain, then is it not yet right. Such metals, as may eaſily be conceived, is pure good and malleable, loſeth nothing in any work whatſoever: though all metals may be made ſuper-fine, yet none can be made finer than gold is, which no element is able to touch, to take any thing from it, or to turn it to a *Glimmer* (*Spolium*) or cats-ſilver, of a glittering quality.

Silver at *Marychurch* at *Lorrayne* is more fine than others. Super-fine is called that, when a metal is pure, and rid of its excrements or droſs, which may eaſily be taken off, and hindereth it not in its fining. In ſilver Myne-works there are often found ſuch natural proofs of pure and fine oar, that it might ſpeedily be digged and broken, though it muſt be melted again by reaſon of its *Spolium*, or by reaſon of ſtrange colours and flowers it hath robbed, yet it eaſily may be performed, which ſerveth afterward for an inſtruction, how Mineral-colours muſt be obtained, as *Azur*, *Chryſocolle*, though they ſtand in the Mineral-glaſſe: ſuch colours love to be in ſuch pure

oar,

oare, but are not ſo ſoon inoculated, unleſſe it be in the *Sude* or coction, in which the metal is very pure, and yields more naturally the mercury of the body, be it in the aſcenſion or deſcenſion, aſſumeth then another body. Hence is it apparent, how the ſame ought to be proceeded within the artificial After-work, out of one body into another how the body, in which it is, and from which it muſt be had, ought to be prepared, namely, it muſt be made pure and Super-fine. It appeareth in the *Italian* gold, eſpecially in that of *Wallachia*, in which it is moſt pure: how that mercury of metals puts off his body, and the mercury of the body come from the mercury of the metal puts the gold together into a cloſe body and regulus, and it is ſeen in the gilding, how firmly and cloſely it ſticketh, wanteth but a ſmall matter of an augmenting quality, its *Spolium* is only obſtructive thereunto: it is of a tranſmuting and elevating quality, if the other body be awakened alſo: for a body which is between awaking and ſleeping effecteth nothing, it muſt be awakned wholly: if at the on boiling of a metal, as of that *Italian* gold, be but the leaſt impurity, that is, a heterogeneal part, it could not be brought to a compactneſſe, which is ſeen at gilding. Therefore you muſt give an exact attention to learn to underſtand what the *prima materia* of metallin bodies is, and how their *Elevation* is either obſtructed or augmented; how homogeneal things are brought to a body. It is apparent in the mercury of metals, how cloſe and compact it ſtands together in the flux, which flux cannot be taken from it: purity is the reaſon or cauſe of that compactneſſe, being there is no other metal mix-

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ed with it: aſſoon as any metalline body joyneth with it, then is it disjoyned, be it what metal or body it will. Hence it doth appear, how metals are brought to reſt from their labour, namely, if they be firſt pure; for into pure matter may be brought what is intended for it; which appeareth in the mercury of metals, its purity is the cauſe why it doth not appear to the eye, but only in its flux or hardneſſe. The mercury of metals is the flux of the mercury of bodies, that is, when water comes to it, or the mercury of metally bodies is come into the water inſtead of the air, which otherwiſe is in the water: take it into conſideration, what manner of skill is required to get wind or air out of the water, and to bring another mercury into that place, if you get the air, which is in the earth, out of that earth, and in its lieu you get in the mercury of metalline bodies, then you have a Mercury *in Coagulato*; endeavour now how you may coagulate it, but not in the ordinary, common, and vulgarly known way. Bring ſtill another mercury of bodies inſtead of the Marin-water into that water, then you have a fair pearl, take that ſame mercury of bodies, reduce it to an earth, which muſt be pure, inſtead of the air then you have a pure jewel as pure as may be had from that, earth is in its colour, or you may put one to it, which you pleaſe, it is a thing feaſable. Theſe and the like pieces are afforded by purity, all which the work of nature is a leader unto. (Men that caſt ſo many foul aſperſions upon Philoſophers are unworthy and not to be regarded) nor credited, what they can ſcam againſt their rare and glorious inventions about the three principles, from whence all theſe

things

things have their Original. Make trials of it, you will affirm to be true, what I have ſaid.

CHAP. XI.

Of impure Metal.

THere is found ſtore of metalline oars, but few of them are pure, and few there are that break or grow one by the other; therefore theſe muſt be ſeparated and ſpoken of apart: The great work and expences which their cleanſing requireth from their groſſeneſſe let Melters ſpeak of: ſeparating hath been invented, at which ſome good things of the oars do ſtay, the reſt flieth away, and their fining is uſeful, eſpecially when oars or metals are in their aſcenſion, though it be chargeable. But to find *Electrums*, and bring them to good by ſeparating, differs from the former fining, and requireth a ſingular way of melting. Cunning and ſubtile Artiſts may pretend to get ſilver out of iron, (I believe they may, if there be any in it) as they do in *Sweedland*. *Oſemund* always containeth ſilver, which is only off driven, and calcine away the iron, and thus they cheat people: can they do the like with the iron which breaks in *Styria?* no ſuch matter. Therefore take heed of ſuch cheaters, and take notice that nature loveth to keep her own ways orderly, and keeps together two and ſometimes three ſorts of oars in their aſcenſion and deſcenſion, whereby ſhe intimateth a way unto the After-work; but men in their fancy think upon other means, though to no purpoſe.

View

iew all the Mines which are in *Europe*, you will nd no other oars but impure ones, that is, a ixture of them, for their nature maketh them, much as I ever could learn: if you can ſhew e the contrary, I will aſſent unto thee, And is is the ſecond Argument, that metals are in eir aſcenſion and deſcenſion unto perfectneſſe: each had its peculiar work and inſtrument, en men needed not to take ſo much pains in elting to ſeparate them. For it is a difficult ork to joyn weeds and ſtones, becauſe theſe are eterogeneal, and are of differingmatters: but the ther joyning ſoon together, require ſpecial work- g to be ſeparated; therefore view exactly the odies two manner of ways, which is no ſmall ſtruction. Firſt, in what manner you ſeparate e aſhes from the fumes or ſood, this miniſters eady a twofold ſeparating of metal, the earth om the tincture, there you have a twofold ſepa- ating, and ſo forth. Secondly, take notice of e Flux, to drive the cold fire with the warm, nd the warm with the cold, then you will be ble to ſeparate the bodies from *Mercuries*, then ou have already ſeparated the metals without oſſe and damage, uſe thy ſelf exactly to it, and e careful in obſerving their names, not regarding e Miners expreſsions and terms, for the names ey give to oars are falſe: for thoſe, which build nd dig after clefts and paſſages, have their names f their bodily matters after the ſorts of the mi- erals, and are diſtinct therein. But you muſt all them after the ſorts of the ſeven bodies, and arn to prepare them; this work is of greater tility. Men are at great expences to get corro- ve waters, to get aſunder theſe metals, they do

it

it also by way of melting and casting, but su
waters add great poison to the work: it is a be
ter way to do it with *Lixiviums* or sharp water
which are not so poisonous, learn their prepar
tion. There is another kind of impure oar,
which I made mention here and there, whi
contain Myne-slacks, you may read of in t
Chapter of the Cinders, but there is a differen
betwixt the cinder and the slack, for slack a
more corny, yet that also turns at last to cinder
These slacks are the cause of the cold fire, an
cinders cause the warm fire, or the *Uredines m*
tallorum: these cold slacks are hardly gotten
from the metal, because they come from the co
flux fire of mercuries altitude: for as the cind
comes from bodies; so are these slacks of me
cury; it is seen, when you will have slacks
other matters than usually they belong thereunt
then the mercury of bodies is rouzed, which b
the work is nothing else but a closure and stream
for if you can conveniently get away the slack
then you may perform and accomplish somethin
else with the fire of mercury, and it is neithe
usual nor artificial to deal much in cold fire: som
Miners call it *Misspuckel*, *Nodus æris*, that Latin
name they put upon: it is true, it is very har
knit together, it is difficult to dig it, and t
make its oar to good, and Antimony also is hard
ly gotten from other metals (except from *Sol*
without damage: however, with advantage i
may be done curiously, only you must be exper
in *Antimonies* qualities. For they belong toge
ther and are joyned, as Tin and Lead, *Wis*
muth or *Magnesia* among or betwixt Iron an
Copper. This is a good direction, and is suffici
en

nt for ſuch, who know what belongs to melt-
ng.

CHAP. XII.

Of perfect metal.

WHo could tell what gold and ſilver were, if they were not known in their perfe-ion, for when they are perfect, it appeareth, hen they have their colour, their weight, their alleableneſs, their flux and hardneſs: and this erfect metal Nature hath produced compactly nd purely; for ſuch perfect, pure, and compact old is found in *Hungary*, in the white marble, hich preſently may be broken, as alſo ſilver, pper: the difference betwixt the perfect and ure is, becauſe metals are not pure before they are erfect; and ſo there may be a perfect oar, which not pure: which defect is found in many of our etals, which come to their perfection aſſoon as any other Forreign parts, but in their perfect rity they are defective ſometimes. This is to be oted by this metal, a body muſt firſt be perfect, or ought to its perfection, before it can be fixt; and is of great concernment to know rightly what edneſs meaneth.

A body which hath its due tincture, weight, d graduation, yet it hath mixed other obſtru-ive impurities, here comes the work, and nature gins to copulate theſe two, tincture and gra-tion brings the metal into a purifying; this pu-ying is fixation: for pure is as much as fix. And e, that the ground of the firſt is the body,

which is a secret, into that I must bring the ti
cture and gradation as well as I can, and take t
tincture from *Sol*, which is a thing feasable: tha
is it an *Electrum*, which is a water; for in wat
it abideth, then I take its ponderosity for it, an
bring it into an *Oleum*, or into a *Sulphur*, the b
dy remaineth still, for in the ascension mercu
lyeth the foundation of the body, as an *Embrio*
to it comes ponderosity, which maketh it forma
then comes *Lubricum*, after that comes the *Vol*
tile with the tincture, and perfecteth all the rest
hath need of to its perfection. Why doth re
son play the fool in despising the ways of natur
not observing her course? For behold how wo
derfully she bringeth redness into copper, tur
ing it into brasse, but is not fixt, because it w
not her intent; it is a meer colour which a
other oars easily imbrace, but is not fixt, whi
colour is easily driven away with wood and co
fire. Therefore it is a thing of great concer
ment to learn rightly to know the bodies; for
dissolutions the property of a pure metal
known, what its tincture, body, salt, and pond
rosity is, especially if exactly be considered t
anatomy of all bodies after the Chymick wa
how curiously and properly are they anatomize
we call the immature spirit, a spirit of mercur
the perfect tincture we call an *Anima*, or Sulphu
the ponderosity is called the salt or body, for t
After-work confirmeth the same, that that fixa
on doth not only hold in the fire, and all corr
sive waters, especially that of *Saturn*, which is
precious one, more than other Aqua-fortis, b
better in the malleableness without the *Quar*
it holdeth also in the cement, because it com
o

t of it. Therefore it is to be admired, why
en talk ſo ſtrangly of it, when they know no-
ing of it, from whence it is, or what the cauſe
it is! But it is ſo, the one hearkneth to the
e of the other, and know no more than they
ve from hear-ſaying; for they know not what
ſay, nor how to help what the work aileth,
out of tune and diſordered; and if any fix
d laſting medicine is to be made, then that
etal is beſt, even as a vegetable which is come
its maturity. This proceſſe muſt be obſerved,
e all labour is in vain. For how can ye de-
oy the body of a thing that hath no body,
uch leſſe can you have the tincture of it, before
comes into the body: a tincture may be gotten
om it, but not all the colours of that tincture:
re exactneſſe muſt be uſed, becauſe it is the
eateſt skill to do ſo. One thing more I muſt
eds ſpeak of, thoſe that aim meerly with a
eat and deep longing at riches ſhould view
ods myſteries every where, if they compare
e Scripture rightly, will find an inſtruction,
at a ſpiritualty is held forth in an earthly thing:
a metal be brought out of the earth, and out
its *Officina*, like a man that is ſet into another
e, it abideth and liveth without food, is not
ad, but is alive; though it doth not act, yet it
ſteth, and may ſoon be awakened: thus we
pe alſo, that in the other eternal life, where
ere is *Sabbathum & Sabbotho*, things will be
ne in a more glorious way. God maketh uſe
us here for his praiſe, to make uſe of metals in
at kind: it will not be for our miſuſe and diſ-
ace, but rather put greater honour upon us, more
an ever we put upon metals.

CHAP. XIII.

Of imperfect metal.

THe imperfect metal is the wildest among a the rest; because it containeth all impurit with a confused mixture. Usually there is set a work of many pieces, which no man yet know eth what they are, in which you find matte joyned, which are prepared and unprepared many bodies. Now if you will reduce that ma ter and cleanse its metal, then the unprepar matter must first be washed away, and regard n the matter so much as the metal, which is y tender and young in it, you must not calcine but another fire belongeth to it. This perfectio consists in nine several pieces, which must be w considered; each must be handled as it ought; so be, the metal shall not suffer any wrong a damage.

First, consider well, whether the oar be ascension or descension, then you may help its c lour and whole body: for that metal, which is its ascension must be aided in its *folium*, but t metal, which is in its descension must be help with *Spolium*, else it dyeth away, because it not perfected in its due place and *Officina*; a that metal is in a form accordingly. Thus ma your proof, and be in your After-work the mo incouraged.

Secondly, you must take notice of the nouris ment or food, which as I may say, is not fu digested, further the same in its concoctio else the excrements cannot well be gott

, which would be the cauſe of unmalleable-
ſs.

Thirdly, you muſt take notice of the flux, that
ich is fluid muſt be fried: for if both fluxes
ould be opened, they would hardly be con-
aled again. For to diſſolve a new running
ercury of bodies, which *per ſe* are running,
ould prove a meer duſt and atome.

Fourthly, remember the hardneſs or fixation
it, in what degree of aſcenſion or deſcenſion
is, that you may add thereunto an equal fire
its body: for cinders requireth one ſort of
e, and *fuligines* requireth another kind of fire,
d calcination muſt have a due fire: then your
oceedings will be right, if you know the pro-
r condition of ſuch bodies, elſe you wrong
em, by making it brittle, and flyeth off at a ſe-
nd caſting.

Fifthly, make a true diſtinction betwixt the two
perfections: from thence this metal hath its
me; the one is of the body, the other is of the
ſtrument: firſt, take in hand the inſtrument,
d endeavour to help the body in the preparati-
, and ſtay its flux or running into another, and
u drive the *Sehwaden*, or the cuticle of the ſeed;
en goeth the cuticle of the ſeed, and the *Ferch*
life,

Sixthly, conſider that fire, which nature hath,
t you do not incroach or intrench too far upon
bodies: direct and order all your work upon
Uredines or ſoap, joyn it with your fire to the
ſtrument of the body.

Seventhly, you ought to be inſtructed well about
tincture of the *Electrums*, that you put not
Sol inſtead of *Luna*, becauſe you are not

experienced enough in the ſleeping tincture or co-
lour, which you are to awaken in the deſcenſion
or when in the aſcenſion you are to ſtrengthe
and to keep them. Painters have a term in the
profeſsion which they call elevating and ſhadow-
ing, the ſame you muſt apply here to bodies, whe
they are in their perfection: therefore anatomiz
the bodies.

Eighthly, we ſee Limners to mingle their co-
lours with water and oil, and ſo carry them on
you muſt learn a due preparation of the wate
to imbibe the colour, which is a metalline wa-
ter, whereby you corrode with not deſtroyi
the colours, which you intend to have, if yo
make uſe of any other water beſides this, then a
your labour is in vain; cool with oil, then it re-
maineth pure, and thus you have much ſtrength-
ened the *Folium*.

Laſtly, take notice that the metal be ſtraigh-
ened ſo, that it look for no more food. A
ſuch things belonging thereunto you find enou
by this inſtrument, or not far off from it;
elſe you may bring it eaſily thereunto: all w
be but imperfect, therefore put your help to it, y
have natures half work for advantage, with gr
pity it hath often been beheld, how ſuch ne
and pretious inſtruments have been conſumed
fire, which could have been for ſeveral go
uſes, the workmen in their careleſsneſs not
garding them. All other metals belong un
this: for very ſeldome is found a whole perf
metal, which ſhould not want one help or oth
He that is acquainted with theſe will
form theſe works with greater advantage
more utility. For there muſt be extant a
fect

ctneſs, if any thing ſhall be purged, ſo that ano-
er pure or fix thing be brought in, be it the co-
ur or ponderoſity.

CHAP. XIV.

Of the Soap-metal, or Metallum Uredinum.

IF our upper Elements could not make a metal to be manifeſt and apparent to us, who would have undertaken to work any metal. The great heat and cold which is under the ground is the cauſe of the body of metal, according to the predominancy of that heat and cold which is in the body. The deeper the heat or cold is in that body, the fairer is its tincture; this is a true ſaying, But what this heat or cold is above, and what is attributed to the Planet above, underſtanding men muſt know it.

At firſt when the *Ferch* goeth forth, and goeth along through the earth with the ſeed in its firmamental *officina*, then it comes forth ſometimes, as far as its breathing may reach before it be infringed and allayed; it ſtill carrieth ſome of the pureſt metal, and the ſuperiour elements afford their virtue for their joyning: for where the elements are in a conjunction, there they make a body; and force ſomething from the *Ferch*, then it riſeth and falleth, as it falls, ſo it lieth ſtill, this is the reaſon why the corns are ſo ſtrangely faſhioned, they are either round or oval, and ſo come to the metal accordingly, and is found: ſometimes it falleth into the water, where it was catcht and overtaken, but moſt of all it loveth to be in the

Uredines or ſoap, hence got that name. *Soaps* are mineral ſprings, where the metal loveth to lye, theſe ſpring from below, and theſe are found ſometimes wholly gilded over, and they caſt upward taps of ſuch colour. In this Country ſuch ſprings are near Rivers, at the foot of Mountains, but in the *Almen* they are on the top of the ſoap as it were upſide down, on theſe ſticketh the *Ferch* which paſſeth by it, or the air which forceth it from it. The whole buſineſs lyeth in the metalline waters as they are diſſolved in their ſalts, thus they eaſily imbrace the *Ferch*, or the metal of that *Ferch* and ſeed which it carrieth forth, and that goeth for the beſt Tin which is on the ſoap, being of an iron ſhot, which iron is of ſeveral different degrees, but here in this place it is not energetical, as being obſtructed by two parties.

Firſt, the water is an obſtruction unto it, for oar muſt give way to water, it is carried away ſuch ſoap oar is ſedome found by the *Uredines*, or in the ſoap.

Secondly, this *Scobes* powder or duſt is not in its right *officina*, becauſe it is not in this ſubterranean air and element, where the ſingular *officina* of metal is, and in this manner of condition are almoſt all the ſoap-metals in *Europe*, but in other Countries where there are none, or very few of theſe nether metals, if there be found any of them in the Dam earth of the higheſt or uppermoſt metal, then is it another matter, needs not to be related here, becauſe it ſerveth not for our work. Such metals are the beſt, becauſe they lye deepeſt at the metal; and if you intrench too nigh unto them with the fire, then they flye away with the *Ferch*, by reaſon of their tranſcender

ſuper

perfineneſs: therefore when this ponderous *Ferch* nd ſeed is grown very hot in both heats of his ork, eſpecially in the deſcenſion, then is it mighti- ſtrengthened, in the conſuming it groweth ore homogeneal to the upper Mercuries of the arth and its inſtrument, therefore it doth aſſo- iate thereunto, and obtaineth a going again, and his is the ground of aſcending and going up- ward, beſides or without of the *officina* as much s is known.

CHAP. XV.

Of inhalation or inbreathing.

IT is a curious work to build after-clefts and paſſages, for it ſeemeth a thing to be credited, that in them the breathings have more their going in and out than through the whole earth beſides, but it is not adviſable to take ſuch fetches about, becauſe there is a nearer way unto it, namely, unto the metals, as if one would go to the well, and goeth all the ſtreams down, through and by all the ſprings, whereas there is a nearer way to go the foot-path, the ſame condition it hath with the halations and breathings, becauſe the fumes and vapours lye therein, and are obſtructive rather to the breathing, than helpful. Therefore look not ſo much upon clefts and paſſages, but rather upon the halations or breathings, which keep their ſtroak throughout the earth, becauſe the ſame doth not hinder its courſe, as men may deem. For we muſt know that the oars do breath only under ground, and theſe breathings are orderly

diſtin-

distinguished. This is a remarkable thing, tha
oars breath from below where they are, and thi
is the difference betwixt the halation, vapour
fume, or breath, which goeth oblique, the cro
way, lateral way, or afar off. Therefore here i
to be spoken of that inhalation, when it goeth i
its own strength, what it sheweth and signifieth
the fume is lent unto the metal from the superiou
solar rayes, from thence she may have what sh
will, and what she hath need of for her sustan
tation, that bringeth the nourishment, and driv
eth all downward to the metal and the lowe
planets, but no farther than upon the earth, bu
though the Dam earth *per cutem terræ*, there th
oar or metal receiveth the inhalation, which
ariseth from the work, maketh use of it: for i
is manifest that the elements cannot reach dee
into the ground. Seeing the halations are invi
sible, whose being cannot be seen in them, a man
breath can sooner be discerned and seen, than th
halation may; which may be known by a *Rot*
ten, when a metal worketh, then it breatheth
which breath it draweth again, and so forth
then the Sun must come in to help, for if the *Sy*
steme is at the inhalation, which must be know
artificially, there is the purest earth, from whence
man is taken, as some ancient writers do conceive
which earth containeth many hidden virtues in
the afterwork of Metals. This inhalation serveth
chiefly for that purpose as you heard, to draw
swallow, and take down the food into the body
For you must not think, that she lets it lye in th
body, after she hath brought it in, but it is a *Vi*
retentiva to keep that fast, which it drunk in, and
to that end she prepareth in that whole journey
from

rom that place where ſhe receiveth or borroweth f the Sun, which driveth down all ponderous hings, as we ſee by all ſuch juyes and ſaps which re driven downward ; in this drawing down it ath this quality, what ſaps or juyces it taketh, he ſame ſink down deeper more and more, and ublimeth them the more highly into its *flores*. But this I call *flores*, when it cannot ſublime any further, and brings it at laſt to a garment or body of a metal.

He that knoweth theſe flowers rightly, he hath learned ſomething of nature, and he that knoweth of what they are made, he is come yet further ; but ſuch flowers are made naturally of mean ſtuff, which worketh by a threefold fire, among which the inhalations fire is not the meaneſt, but the chiefeſt, becauſe it is the next unto perfection. But this breathing is more a fiery aerial heat, than it hath of any fire, becauſe it flameth without any kindling, otherwiſe it would combure the nutriment in the *officina*, ſhe concealeth rather, keepeth things together, and ſtrengtheneth them, it expelleth humidities and vapours ; and conſequently it cauſeth thoſe evil vapours, fumes, and breaths, which poiſon the whole earth below, and are the cauſe of many dangerous diſeaſes, as it hath been known.

CHAP. XVI.

Of exhalations or out-breathings.

SEeing, ſtirring, and moving, muſt be continually at the metalline work as long as the metal

tal attracteth, and especially the in moving or taking into, hence the next inhalation of the living oar must be stronger, therefore Nature affords so, that because the halations can come no further in the metal, because metal is the end of the work under ground, that then the exhalations must draw on, and must turn into the metal, the return of that metals breathing from below into a true natural breathing of metals groweth so strong, that it kindleth, yet without a light or flame, but gloweth without a flame or light, and purgeth that which is to be purged in the work, not only in the work in the *officina*, but in the whole matter, till she heaveth and protrudeth the pure atomes of the earth, which the Sun gloriously dissolveth again into juyces; for the atomes are the flowers of the terrene-salt, she cannot indure them, neither are they useful in the earth, but must be dissolved again in the upper air; but this exhalation, though it be always about the metal, yet is it apparent in its *Rotten* or *Rubedo*, what the oar doth, then the breathing seizeth on the *Rotten* or *Rubedo*, and kindleth them, then is the metal in its decay or decrease, and is a dead, metal, and most of the fire goeth forth, which kindleth this *Red*, and the cold stayeth by the nether metal, which groweth predominant, hence we see what *Vredines* are able to do, when they are predominant; in metals, then the cold gets the upper hand, and disgraceth the oar, bringing it as low as lead; but if heat get the upper hand, then the metal groweth higher and higher, and more lively. This is the difference betwixt the heat of fires, which is called *Vredines*, the vehicle of that heat is the instrument or matter

er which affordeth the place of it. For *Uredines* are he cauſe of ſomething, but fire deſtroyeth it, & the *Uredines* may be without the fire, & above the fire. The moſt ancient Philoſophers call it *cæleſtes & infernales vires*; for it is apparent in gold, that fire cannot prevail againſt it, but only againſt the flux of it, and cannot conſume it, and the Mercury cannot hurt neither, only he bringeth hardneſs into it, which is good, but to what purpoſe? for he is not turned to any ſilver; both theſe breathings, upper and nether, in and out-breathing comes all to one, and is not only its quality to ſhew and make known the metal and oar, but paſſeth through the earth alſo, to keep them from turning into ſtones, to ſtay and keep them porous one upon another, and to make them pure: for it purgeth the earth, as the *ſolar* breathing above doth the air, & as the ſame breathing above bringeth and cauſeth wind, miſt, rain, hoar froſt, ſnow, even ſo the ſubterranean breathing cauſeth vapors, fumes, breaths, ſaps, minerals, ſoaps, &c. and bringeth forth gold out of their ſeed. He that underſtandeth theſe nether, upper, and other metors, he may make all manner of quick After-works; for Art treadeth into the foot-ſteps of Nature.

CHAP. XVII.

Of corruſcation, or of adhalation, or to breathing or glittering.

MIners ſeeing this breathing aſcend by night like a flame, they count that only a breathing, and none elſe, which *per ſe* is not a true breathing,

ing, but only a *corruscation*, for it burneth away the excrements, not wholly, only such things that are naught and poisonous, purgeth the air from the same stink; for where should the cuticle of the seed get out, if it should not be carried forth, partly by this flame of fire, and partly by the water? For this stink weakeneth the oar mightily, especially it spoils its colour, whereas it may easily be burned or washed away, before it groweth to such a stink, be it in *fossils* or liquours. This breathing or glistering strengtheneth the cinders, it toucheth them not in a way of heat, but in a way of fire, and is not an upboiling, but a burning unto.

Seeing this stuff which this corruscation seizeth on, is found often in a place where no metals are, therefore is it very deceitful, however commonly and for the most part of a metalline breath. For note the metal never affords or casteth any flame, neither doth it consume in burning, but flyeth away and vanisheth, you cannot know which way it is gone; therefore these *exuviæ [illegible]rmatis*, or husks of the seed, is a greater infection, and plainer evidence, that there is an oar at hand; because it maketh many glorious things apparent, which the fire seizeth on, it must not quite be melted from, its outgoing is a sign that it doth no good by the metals, neither can it stay with it, unless it stick close. Here you may observe again, that fire doth not good to metals, but a warmth which doth not come from fire, as a natural heat is in man without fire; for where are the coals which nature useth for oars yet is it hot? where is there any better blast to make things congeal? A cold without a frost i

ano

nother matter, as it appeareth in Pearls. I call *Vredines*, as a warmth without an heat, yea, his heat and froſt cauſeth a food unto fire, it cannot indure it any where about it, therefore if ou bring a metal into its heat and cold, then you ave already a ground for the Afterwork; you ave little learning or skill, if you do not know o much

CHAP. XVIII.

Of Folium & Spolium; *or of the* Schimmer *and* Glimmer.

THe ſecond or other thing which apparently ſhews and diſtinguiſheth metals, is the colour. The condition of colour is this, that they re not ſo diſcernable, by reaſon of their darkeſs, in which they naturally are, they are elevaed and brought to a *Folium*, or are exalted hrough a *Folium*, as an obſcure and untranſpaent *folium* doth the ſame in a *lucidum & tranſlucidum corpus*, the ſame muſt a tranſparent *folium* o in a thick body, as metals are an *opacum corpus*, hining like the moon with a borrowed light into he body, and the *folium* giveth it forth out of hat body.

Such a *folium* or glitter may be made artificialy, but nature ſheweth that it may be had from a *Volatile*; though it be true, that that *Volatile* may ot be had, unleſs in its ſeed and body: yet it is oon extant with the body, for he that knoweth ot the condition of the *folium*, he can neither n the flux nor congelation bring any oar or me-

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tal into its true tincture; the condition of this *Folium* is, that it is as thin as any leaf in the world can be, of these leaves is composed a metalline body.

Counterfeit Chymists busie themselves very much with their *Stratums*, *Superstratums*, but here it is naturally thinner than beaten gold, and this is called *opaca perspicuita*, an in brought leaf not gilded in, or silvered. Here lieth a curious skill for tinging, with this leaf, if brought into the *Glimmer*; one knowledge is the cause of another, and as it is seen in a glowing and glittering splendour, that there is no *exuviæ spermatis*, or hull of the seed at hand, neither may it be known in any *folium* or *spolium*, by its *speculum*'s or night lights, to prepare that leaf and *spolium* which soon doth loosen and free it self, and this is the chiefest thing, for it goeth off with the worst poison, and comes on also, and must settle and rest.

CHAP. XIX.

Of fuliginous vapours and ashes.

TOuching the white foot of metals, which is a precious garment to silver, if only brought into Mercuries, wonderful to behold, that the corruption of metals and of the first bodies should afford the highest and the uppermost turn to be the lowermost, where these foots are found surely there is metal at hand also; but fair and more natural is hardly seen, then there is in *Styria* where they make good steel of it. In *Wal-*

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bia it breaketh or is found near ſilver, and this s the ſureſt thing in the metalline work,as well in he Natural, as in the After-work, which ſeemeth oſt incredible unto the people; and again, that hich is moſt uncertain proveth to be moſt cer-ain; the reaſon of it is, becauſe they know and nderſtand it not better. Miners have in their efts and paſſages things hanging and lying, in hich great matters might be had and found, but equire great toil, and is a dangerous work by eaſon of their poiſon. Though the Halation nd breathing goeth along, yet it carrieth many ings with it, which hardly may be gotten from , neither doth it quit the pain and expences. liners call the matter after their way indiſcreet-and inconſiderately, as the greedy Alchymiſts ppoſe, that when men ſpeak of the Mercury of odies, to be the Mercury of metals; or the ſalts bodies, to be a ſalt like other common ſalt; ſhes of *Saturn* are ſeen here neatly, before they me or go any higher, and before they do turn nto ſilver, for ſoon do they imbrace *Antimony*; e ſame the congealed water or coagulated *Sa-rn* hath likewiſe, and is a pure proof to all me-ls, and groweth deep.

Then there is a pure Wiſmuth, which is groſs, 118
ntaineth a congealed water of *Saturne*, which 128
found alſo with great gain about metals, when ey are reduced to their firſt matter, then it cendeth into a glaſs metalline work,and the aſh-ork ceaſeth.Chymiſts in old times,and now alſo ade themſelves very buſie with their ſalt, to ake all bodies potable thereby, having reduced em firſt into ſalts: but here is an *album* out of hes, which aſhes afford ſalts, which is but

in vain; for ashes are garments, intimating and pointing at the thing which is clad, and the one cloatheth it self with it, when it is coming near the day. The condition of *Potabilia* is otherwise, they must be brought into potableness, and is done in a clean contrary way than they go to work with. But these are served well enough that goe for nothing but for gold, Nature giveth to such these garments; it giveth the slip before men are aware of, I mean the body, therefore look well unto bodies.

CHAP. XX.

Of Scobes *and metalline water, of the* Schlich *and lye* (Lixivium.)

NAture in her work must still have an increase and decrease, some things are coming, and others are going; and as above ground at the melting, and at the hammer metals do lose somewhat, so it is under ground. But how these subterranean decreases are discerned, which like crums of bread should be preserved. Nature being provident keeps them together also, bringing them unto the day light, that they might be brought to good, and that metal is known also to be under that ground by the *Scobs* or *Alka* which it excerneth, namely, the rocks, stones, flints, which sucked nature dry in her work; these are the offals, if empty of metals, and if some good oar be in it, then that may well be called *Schlich* or sliding, because it slideth away from the work, it stealeth away, where such

sliding

iding is, take notice of it, for it breaks off from the
natter in the *officina*, wherein metals are in their
ork, and perform their office, and that *Schlich* or
iding is a ſure ſign that metals are in that place.
So the *Lixivium* alſo, or metalline water is a
re forerunner of metals, and it diſſolveth ſtill
the work, and looſeneth ſomewhat from the
etals, in which there is a *Schnede* and vertue:
r as I have ſaid, when I made mention of mi-
erals, where there are *foſſilia mineralia*, there is
re a Mine-work. And where ſuch minerals
e, they ſoon diſſolve into a water of *Lixivium*:
d this is the difference betwixt the water and
e *Lixivium*; water affords only the mineral,
d the metals allow the flowers thereunto, out
theſe comes a *Lixivium*: the effect of this
ater and *Lixivium* is well known, for they car-
in a hidden way flowers or tinctures of oars.
he Cement or *Lixivium* at *Schwelnitz* in *Hunga-*
corrodeth iron into a *Schlich* or fliding; and
that iron fliding is taken again out of the
ay, and is caſt, then is it good Mercury. There
e more of ſuch *Lixiviums*, but men regard
em not, that water alſo is a ſign of a very pure
ineral; for let us conſider the water at *Gaſtein*,
th it not yield pure white and red Vitriol? and
ſeveral other places there is found good cop-
r, ſilver, and lead: out of theſe waters may
had again minerals, as you pleaſe or intend to
ve them, without any great pains-taking. For
a mineral is exſiccated, then it hath no more
ſtrength to run forth, but groweth tough, and
dried up ſinking into the ground. There
waters in *Hungary*, ſavouring of Sulphur and
lom, which afford ſtore of gold and copper;

alluminous water in *Misnia* afford silver and co
per; the waters in *Bohemia* which taste of salit
or iron, afford several sorts of metal, except go
The Mines in *Styria* have their special metalli
waters and *lixiviums*, besides other excelle
Mine-works, insomuch that the whole Mines a
of meer steel, copper, gold, silver, quicksilv
and other things mens hearts may wish for. T
salt waters at *Franckenhouse*, do they not signi
that there are curious Mine-works there? whi
if the inhabitant took more notice of, and we
more known, what gains could they not ma
of them? The more these waters are runnin
the better they serve for many uses; if they a
standing, it is a sign that there are evil and ba
minerals at hand? and that there are cide, m
ters, and minerals that were gone and left behi
in abundance, of sediments and fumes. Take he
of these.

CHAP. XXI.

Of Scoria *and* Exuvium, *of the seed and hull of the seed.*

THe utmost, and last decrease, and diminuti
of metals is cinder, which is very good a
harmless. I mean that cinder which metals p
off by their *Uredines* or soaps. For the *exuvi*
or husk which the corruscation or by-breathi
leaveth behind, and is like unto a cinder, is an
ther sort of cinder, like unto that which com
from the forges of Smiths and Melters; for b
sides that they weigh their bodies, they clean
the

em alſo, though the lye doth purge the Mine-
ls and colours, yet themſelves alſo do purge, as
ſeen by the cinders which every metal leaveth
hind in the fire, which however are not like
nto this. By this cinder it is ſeen alſo, that
here are metals at hand, for the cinders of Mi-
erals, which the corruſcation cauſeth, are pal-
able, known, and viſible: Underſtanding Mi-
ers know the ſame; There is a metalline cinder
mong the ſlacks, but not known, which is the
eaſon why ſlacks are ſo brittle, elſe they would be
halleable, or elſe they could be caſt compact; ſome
ave undertaken that work, but they could not
et off theſe cinders.

Touching the *Schwaden* or Husks, theſe do
airly intimate the departing of the ſeed, and of
he work of all bodies: for when the hull ceaſ-
th to work, and hath no more food, neither of
he minerals, nor of the bodies, and now the *Fo-*
ium is gone into *Spolium*, then it is at ſeparating,
nd breaketh the band of the leaf and ſeed, which
s called the *Schwaden* or Husk, it is an extream
oiſon, it deſtroyeth all that liveth, eſpecially
reathing things; for it is its intent to return thi-
her again; therefore to what place ſoever it com-
th, finding things that move and ſtir, the ſame it
deſtroyeth, and it ſelf alſo; and at laſt, it return-
th to the *officina* of the ſeed, helps to glue on and
mbibe, and turns to be a band again. Where
uch poiſon is, be ſure that there was ſilver and
metal there, but never in that place, where it
went forth, and is turned into another thing;
or after the decay of each body, and of its leaf,
nd after the off-plucking a ſingular husk, the
laſt it maketh is the fierceſt; for there it lyeth

like a *Speculum* upon the water, and easily turneth into nourishments, which is the reason why it turneth so soon to the metals, and so the nourishments are infected contrary to their quality, that it wandereth so up and down is the reason, because it containeth some of the seed and of the life, and is the untowardness: for the seed must have something in which it may lye, which if it be not one of the bodies of the seven metals, then is it such a poison or husk, this is the skin wherein it containeth it self, so long till the corruscation forceth it away, which then is death unto it.

CHAP. XXII.

Of the shining rod, or of the fire rod.

HE that intends to meddle with rods, must not follow after his own fancy, nor bring novelties unto Mine-works out of his suppositions. For nature indureth not to be curb'd in her order, but men must be regulated according to Nature. Concerning the rod, good notice must be taken of the Breathing, and this *Lucens virgula*, or fire-rod is ordered upon the operative and attractive breathing; for if it were strong though it doth not kindle, yet it doth its office through and by a heat appropriated to its quality. A great heat in a furnace puts out a small heat, light, or fire, the same effect hath this breathing upon this Rod, which being kindled and stuck in, is put out, no upper air or wind can hurt it; for our upper fire cannot live or burn

der ground, for if a light or candle be hit ainſt a ſtone or earth, it is put out, becauſe it nnot fall in. It atttacteth the nutriment, hich maketh this Rod burn, and ſucks it dry. his is remarkable in the matter of this Rod, at it hath an unctuoſity which doth not burn, the ſeeds husk is, whoſe poiſon put out lights der ground in an extraordinary manner. And e breathing above ground doth the ſame in a culiar manner. Few Miners know this fire, d is the only means whereby the inhalation is nown. This fire-work, thus extracted, is of ecial uſe in Mines, and then in the After-work of ſeveral uſe for metals; of the which more its due place: to deſcry fire by fire is no mean ill, and the ſubterranean fire can in no other way e maſtered. Ancient Philoſophers have written uch of it: how ſuperiour elements make their nćture with the nether, intimating alſo that by he means of the middle, Elements muſt be learn- d the emergy of the ſuperiour and ſubterranean. or they are ſpirits which joyn the ſouls above he groſſer bodies below, elſe nothing could have ny ſucceſs within the earth, and for their ope- ation there muſt be a *medium*, a gluten: to tye nd bind fire with fire, is a ſtrange maxime, but s a true one: hence cometh a reſerve of fire, which never burneth; all three muſt be together: or the upper is the light fire, and the metal is he flame-fire, and the nether is the burning fire. This we ſhall know at the great day in the other ife, where God will ſeparate the burning from he flame, when it flameth; then will the burn- ng conſume Hell, and Hell will ſoon be burned way; neither will there be any clearneſs, but

darkneſs, becauſe God beſtoweth the light upon his choſen ones, which is neither a flame nor a burning; here theſe muſt ſtand together. Be acquainted with its friendlineſs and friendſhip, make it thy advantage, which is abſtruſely hid, and goeth inviſibly.

CHAP. XXIII.

Of the glowing Rod.

BEcauſe the ſtirring of the Rod is fallen into abuſe among many people; however it is a fundamental way to know and to bring forth the metals, if duly and naturally uſed. It is an undeniable truth, as I made mention of it afore that metals do breath, and the ſame breathing is inviſible; the beſt means to learn it is the Rod this is the reaſon why I call this rod the glowing rod, becauſe it revealeth and ſheweth the exhalation of metals, which exhalation is of a fiery heat, though it caſteth neither flame nor ſparks yet it is of ſuch an heat, that it gloweth in its manner, and brings the rod into a glowing which is an infallible ſign that there is a living metal at hand. This rod, if it ſhould be more glowing without a flame, there muſt be uſed ſpecial matter, which receiveth that fire, elſe it cannot be done with any utility. Concerning the rod; it is a ſtick or ſtaff, of the length of half an ell, of hard wood, as of oak, unto it is faſtened the matter, even as a torch or link is made of pitch or wax: this matter muſt be of an unctuous matter, either of an animal, vegetable, or

See page 66

ſomewhat elſe, which is upon or above ground; t muſt not be too ſtrong, otherwiſe it ſets the breathing on fire; no talk, wax, pitch, or reſein s fit to be uſed, nor any mineral, otherwiſe that breath, mineral, or metal would ſet its food on ire, and conſume it; it muſt be a calx of earth, which catcheth that heat ſuddenly, and ſmothers n a heat as calx doth above ground, being moiſtned, it falls thus hot off from the rod. This ime, burnt above by breathing, is good for ſeveral uſes. But this breathing doth not ſeize on the unctuoſity or Mine-wax; elſe how could the nouriſhment of minerals proſper? Miners call it a *Spath*, a true calx of the earth. It is not corroded and ſeized on under ground, becauſe it hath too much of humidity. Some call it a Mine *Mermel* or ſubterranean *Mermel*, but is no ſuch matter, becauſe he doth not indure the weather above ground, exſiccateth, and by breathing is kindled at laſt.

The huge Mountains in *Norway*, the oars in *Swedeland*, ſeize on it and corrode it, they are full of *Spath* or calx, in their glowing they grow hollow; for if they were in a flame, that land had been conſumed long ago. For as ſoon as that Earth-water comes forth from this *Spath*, and the exſiccating earth cometh forth alſo, then the hidden fire falls into their places.

CHAP.

CHAP. XXIV.

Of the leaping Rod.

WHilst metal is in its purification, that it neither riseth nor moveth, then it hath its breathing the same as it is of a singular condition, must be discovered and let forth by a singular Rod; which Rod is of two sticks held together with both hands: where there is such a breathing, it lyeth close on that Rod, no man is able to hold these sticks together, if that breatheth on them: and if it were a single stick, it would break in two, the inner side where this Rod is laid together must be anointed with Marcasite, that breathing draweth it downward, even as the Magnet is of an attractive quality, to draw iron; so draweth the breathing of this oar, the Marcasite; because the condition and property of the Marcasite is to strengthen the breathing of the purification. There is not a better way of Refining, as to use to each metal its peculiar Marcasite; there is a twofold Marcasite, one above of the *Vredines*, or upper elemental heat, and the other of the nether, of this Marcasite *Schlich* or small dust is put to the point of the Rod the metals breathing causeth the Rod to leap asunder. At melting of oars and metals there must be added a double slack, an upper and a nether, that the metal may bleak the better; the like must be observed here at this purifying and refining. The Marcasites, because (especially those above, not those under ground) carry soap-metal, and are pure, help the purifying very much; pure fer-

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nent put to dow, fermenteth the ſame quickly; he ſame condition is in oars, a ſmall addition vill further their Refining. There is a general omplaint, that Marcaſite requireth a great deal f labour, before it can be brought to any good, hat is the reaſon? the true manual is unknown. call that a manual, when Nature an be aſsiſted with advantage and kill. Add to any metal or oar alcined, which you intend to refine, that is fit to e added, you will quickly ſee the effect. I could peak of the ſeveral Marcaſites, of the ſeveral oars nd metals, but it is needleſs for the after-works, would not willingly have perverſe men be acquainted with theſe ſecrets; they have it often n their hands, but they do not now what they have; for what s the Marcaſite of iron? is it not he Magnet? and what is it of old? is it not Lazul? and ſo orth of the reſt. Go down into the Mine, take this rule along with thee, then ou will come out of it more wiſe than you went own, and be thankful for it.

A Manual, what it is.

The Marcaſite of iron is the Magnet or Load-ſtone.

The Marcaſite of gold is the Lapis Lazuli.

CHAP. XXV.

Of Furcilla, *or of the ſtriking Rod.*

AS mans natural breath goeth in and out, ſo is the halation alſo, and it carrieth all the reſt. Mans breath when he drinketh wine, ſmells not little of it, or after any other hard ſented food, his carrieth this breath in and out all other ſent-

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ing breaths out of mans body; even so do I compare this halation also, with a natural quick breath, which carrieth all the rest, that come in the *Ferch* and seed. So there is no other striking rod for it, but what is of a years growth, which otherwise is called a Sommer-lath, this the Miners cut off after the usual way, and so in the Name of God they go: if it strikes in, then is it good; if not, then his unlucky hand and misfortune is blamed, which is fallen upon him, and thinks that his handy-works are not blessed; thus out of a false conceit men suppose their own aptness and disposition, either hinder or further them therein, not considering Gods gifts and blessing; and the most of them do not know after what, and at what, those rods do strike, they wear it under their girdle, or on their hat-band, keep it in a devotion, as their superstition leadeth them unto, to get their bread according to their necessity: God hath bestowed enough on them, if they knew how to manage their things judiciously.

no other but of a years growth

There is one thing to be noted also, that the several airs or breathings have their several operations, especially upon aerial things. For Astronomers appropriate some trees and fruits to the air. The upper air hath the upper part of the trees and their fruits, the nether air possesseth the root, milketh and attracteth the juyce they yeild, because it is their allotted part, as well as the upper part is allotted for the upper air, where it effecteth the juyce, leaves, fruits, as it is seen, that the blessing cometh from above at first, which is palpably seen in propt twigs, they make the twig and the fruit twistingly firm, and this sap sinket in due time, which is drawn up by degrees by

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hot air from below, which is their food, their work, matter, and all aerial things.

Therefore if you take ſuch a rod, eſpecially of a Hazel, or of a Kray tree, whoſe ſap is full, and beareth a pleaſant and ſweet fruit, it draweth the ſame downward, that the rod muſt ſink and ſtrick, it will ſuck out the juyce when the rod ſtands right on its paſſage, this holdeth from above unto this ſtation, where the rod ſtandeth ſtill, that place they call the oars ſtation, ſtanding as ſtraight as a line.

This rod draweth the halation naturally after the ſap ſo ſtrongly, that the rod doth bow to the halation, and to that earth, unleſs it were ſo ſtrongely pinned that it could not bow. It doth not draw obliquely, and ſtricketh neither at the upper nor the lower, but at the middle part, which is called the wind, and is good neither for the one, nor for the other, neither doth it breath, thruſting together the beams, making their outer rind, according as it is either good or bad, ſo it hurteth or furthereth the upper and lower breathing. This diſtinction muſt be well obſerved, the ſtreams and oars run that way alſo. Hereunto are uſed the tops of Almond-trees. and of ſuch fruit-trees as do conſiſt of a mear kernel, and an hard ſhell; for ſuch ſhells, and the aſhes of ſuch trees, and all that they have, are much aerial and fiery, which ſerve beſt for the metalline work, and the beſt kindling coals are made of them, and are very light. ! ! !

CHAP.

CHAP. XXVI.

Of Virgula tripidans; *or of the heaving or trembling Rod.*

THe breathings driving the fumes together above and below, you must conceive, that it requireth great skill to discern other breathings from this; the breathings of the upper Elements are jovial, and the nether breathings are jovial also, the same is apparent in their work. The wind also is *Jupiter*, he fumeth these together, and that breathing can hardly be discerned by the rod: this skill is of an high strain: This heaving rod doth shew the way, it must be made of a metalline lamine, as of steel, which must be thrusted below the dam earth, at the end of that earth these breathings and halations come together, and the rod stirreth, quaketh, which it doth not, unless at such a time. The rayes of the inferiour and superiour bodies may not be stayed, but only at the work they do stand; for at their breathing they have their ascension and descension, are not held in their life's going, unless by the matter of this rod, there is a knot on that stick, and it is hollow like a Cane; this matter of the rod is made of an *Electrum*, drawn from the best thin lamins of *Luna* and *Sol*, put into a glass-head, which hindereth not the breathing, because it will not be hindered, as a vessel may, made above ground; therefore look how you thrive, if you drive it in too deep, if you take not matter out of the inferiour earth matter, as hath been mentioned before.

The ſtrength you perceived of the ſtriking od, if there be an aerial halation at hand, you ee how that rod quaketh, for the inferiour ſcendeth and toucheth, and the ſuperiour deendeth and toucheth likewiſe, which rouzeth s it were the *Ferch*, or life and ſeed of the metal. he like appeareth in the clouds, how they move and fro, before any ſnow or other weather omes, and before the vapours be digeſted, which ſcendeth: the ſame proceſs have the halations ubterranean, before they can mingle with the ſuriour halations, they muſt be pluck'd off, emalgd: if any of them aſcend yet higher, they diſelve either into rain, or congeal into ſnow, dew, nd hoar-froſt, before they part aſunder.

CHAP. XXVII.

Of the falling Rod, or of the nether Rod.

THat there is a peculiar and vehement moving quality and power in the breathing and halaon upward and downward, which may not be ayed by any oppoſition, the ſame is apparent in l the vegetables of the world. Rain and great ick miſts may keep from us the ſolar ſhine, but othing can ſtay this breathing, becauſe it ſtrikes irectly thorow, but if it proveth weak in its rtility, it is the fault of the mild air; a ſhot out a gun, if it is to go a great way through the r, is cooled. This is the reaſon why the ſolar eams have not that operation under ground, as ey have above it, and hence alſo it is that the etalline matter is not ſo fertile, however they

do

do what they can, descend to the metal, wher they rouze a fire and preserve the same. Thu the Sun-beams must effect all in a magnificen and glorious manner, not only above to preserv with its lustre the lights of all the stars, but by da also to impart unto the world and men the day light. By these beams it casts into the earth dispersed fire, which is advantageous to the pr servation of subterranean things; they thrust to gether homogeneal things, and bring metals to compactness, that they may be had pure abov ground, they relye and lean on them; fro hence hath the rod its original. For at some ce tain time you see the Sun draw water (as the vu gar speech is) so the beams have that quality, th comfort metals by stricking downward. The is used a stricking rod, above at its twist is left part of the stick of three thumbs length, at t off-cutting take out the pith, put superfine *Sol* in the halation which goeth in, pulls the rod in, wa the oar is. The reason of it is, because the i ther breathing of the air is there, and goeth gainst, draweth this breathing, carrieth it dow and the metal within the rod is pull'd dow ward, as it would joyn the same with the rest that body. Thus the breathings and halatio are copulated; the beam must conceive on t earth, in which it is to operate, it bringeth rain to the earth, but the vapours of the ear which rise, the same make or cause the rain, sno and hoar-frost, bring the same to the earth, i bibing the same therewith; the same operati it hath on the subterranean vapours, caused the breathing of the metals within; in th ascension it makes them heavy, so that they a

ble to fall unto *Sol*, helping the ſame in its fertile
ork. Having accompliſhed its fertility of the
ork, then ſuch metalline rain fall alſo on the
etal, maketh it ponderous, moveth its *Ferch* in
e *Lubrinum*, and draweth the rod down alſo
ore vehemently than it doth to the ſtriking
d which toucheth not the metal, but meerly
e breathing, which is not yet nobilitated
rough or by halation. This breathing might
ry well be called a fruitful rain, which thus
mfortcbly refreſheth them; it is not a runing
n, but only a breathing which by the deep glit-
ing *Sol* is made noble. It is not ſufficiently
preſſed, when ignorant ſimple Miners uſually
, that the Sun in her influences worketh gold
telling the manner of it (as I made mention
but now) themſelves may go yet to ſchool and
rn their leſſon better.

CHAP. XXVIII.

Of the Superior Rod.

S the Planets have not their fixed and certain
volution in the firmament, for the which
are called erratick ſtars, the leſſer remain in
r fixed ſtations: the metalline bodies are of
ame quality; for they do not ſtick cloſe unto
es, but riſe and fall: for that reaſon I com-
them to the various motions of the ſtars
e, their body is rolling and voluble, led
tinged by the *Ferch* and Seed, which is
he moſt part of the Suns condition. Pla-
with the Sun are of a ſpecial agreement

in motu & lumine, and their body may be said be *Lubricum & volatile*.

This Rod is appropriated unto planets whi hang their bodies to the seeds as long as the gre breathing of *Sol* holds still, and suffers himself be obscured, and he must suffer in giving his l stre to the Earth by rain, mist, and snow, so lo till he breaks thorow them. So the Bodies a are corruptible in this upper fire, more than t lower in their work. Therefore such a rod m be applied which I call an upper rod, that the o posite breathing of the reflecting mettalline bea which were received of the Sun, and streng the ed again may be returned from the bottome the *Systeri i*, be it as high as it will.

look page 56, by bot

This *Furco* or Rod, is a twisted tender bran of a Hazel, which from that twist on the bulk hollow three fingers length, for its pith must out of it, and the mercury of metals must be p in, the weight of three barley corns or grains this Rod stirreth the halation from below u ward, this is the condition of this Rod, where is known that that metal is of an infirm bo wanting the influence of upper planets, being d fective of the Solar heat, and not of that belo and is the cause why *Mercuries-lubricum* in t rod is stirred, making it rebound; intimating that it is unfit for his work, and that another b dy is fitter. The planets with their influen work more on imperfect metals, than on p fect one. For the Sun doth not put a garment mercury of the body, but a certain constellatio doth it, the rest joyning in the work, and a found next to it, except *Sol* and *Luna*, these me dle not with this Rod. Though these also a

plan

nets, and belong to a perfect breathing, and have eir particular rod, as others have theirs, which eſs toward their ſeveral work, they are fitted r not aiming at the works matter, which mak- its principle as the mercury of metals.

There muſt be had a ſufficient inſtruction for know it. It is thus; a metal is known before caſts any cruſt, and how deep the oar lieth, and wv it may be vvrought upon, If I vvould knovv hether there be a ſufficiency in that oar, the me I learn by the leap of this Rod; if it be a turnal oar, the Rod leapeth the more, more an the condition of the body of Saturn is. r this Rod doth not ſtir the body, but that vvhich the moſt in that body, namely, the mercury of body; for it yields good ſtore of it, and may t on eaſily another garment, and be a mercury metals, and ſo forth.

If in that place be Tin and Wiſmuth, the rod plied leapeth not ſo quick, but more ſlovvly an it doth vvhere Saturn is; vvhere a Copper or n oar is, there that rod moveth more ſlovvly : But this muſt be obſerved, that there is no athing about metals, unleſs they be under ound; for vvhen they are there, then are they their works, whether they be increaſing or de- aſing, they cannot be without breathing then. us much of theſe rods.

CHAP. XXIX.

Of resting vapours, or of their sediments.

MIne-works meet with many natural obstru ctions, as all other worldly things are sub ject unto. For all things sublunary are in sub jection unto corruptibleness; the same happeneth also unto metals; they suffer by their cold and ho fires, that they quite evaporate and expire. A when their vapours and fumes grow ponde rous, cannot vapour away upward: whe such vapours are, Miners cannot brook unde ground.

In a cellar, where new wine, or new bee is on working, that vapour suffers no candle t burn, by reason of the ponderous *Kh*, or fum which cannot so soon enter the ground, unle these fumes be extenuated in their ponderosit This faln matter lieth on close, is like warm meal call it *Caries*, which differs from an *Ostiocollum*, fo that is in the rocks naturally, and dissolves at la into a fire. This doth not so, and keeps still dry powder, and is heavier then mine-ashe which are light, and dissolve into salts, which th metal doth not, but abideth a constant sedimen which is like an unwholesome stinking vapou choaking the oars, turning them into a rottenne being obstructed in their driving above and b low.

These fumes are caused, when there are ha rocks to which fire must be applyed, which ca seth ill fumes, which being weakened in its risin lye down in a place, grow ponderous, and

crea

eaſe; for evil and poiſonous things will ſoon ather to an heap. It is ſeen in gold, being diſ-lved into water, let it ſtand a while, and the im-ure minerals ſeparate from the eſſence of gold, nd ſetle to the bottome. Excrements of metal re ſoon brought to that poſture; for being rought to a glowing by a ſmall heat, they caſt ch a malignant fume, which choak men imme-iately.

CHAP. XXX.

Of Weather-ſalt, halitus meluſus.

THe malignant breathing, as it is generally ſo called, is a peſtilent ſalt, which indangereth not onely the Miners, but hurts the oars alſo: for t allayeth or maketh the breathings fall, which re in the oar, being thereby obſtructed in their natural working. The manner of the ſettling of heſe breathings are worthy to be noted. It may e compared unto an Eclipſe, though the beams which aſcendeth keepeth its courſe, yet the breath-ng ſtayeth it, and will not let it go about that place; being in that ſtay and condition, its *Ferch* nd ſeed parteth; at laſt, through its ſides or walls it ſuffers fluid oars to come in; thence is he original of ſuch fluid oars, of which there are ſeveral ſorts. But this is to be noted; That wea-her is called a weather, becauſe it is not of ſuch clear air, as it is above ground with us, ſtill car-ieth ſomething with it, which is groſſer and hurtful unto man more than the air above with us: for men are not commanded to dwell and live

under

under-grounds but if any ones imployment lieth that way, he must be contented to do so, commit his condition to God Almighty; because he must indure, and suck in ill fumes, and get Mine diseases.

This subterranean air growing ponderous, by reason of the fume and water-stone, which stop and corrupt the crosse passage, then it is called a Weather-salt: this is apparent when a burning candle is brought in, these ponderous fumes do quench it like water, at last, they choak the men also. Therefore when that is seen and felt, let Miners come out again, for they can do no good there.

CHAP. XXXI.

Of Cos metallicus, *or stone-salt.*

THe air, being of one piece of pure earth, at last turneth to a stone. There are several sorts of Stones, as there are several bodies in the earth, though all of them are but an earth. The longer the matter lieth, the harder and fatter it will be. Such stones cannot be stirr'd or heav'd unless by fire, which seizeth on the earth, and consumes it, and turns it to a terrene firmament as scales are in fishes, and bones in beasts. These also the Lord will have in his good time with fire. This moved the Ancients to consume their carcases with fire; thongh flesh soon comes to rottenness under ground, yet the bones do not consume so soon, the fire consumes them being turned to earth-ashes.

The

This ſalt is hurtful unto metals, taking from them their working, without it they cannot continue in their life, but muſt expire and die, becauſe nothing can penetrate it. The difference betwixt the ſtone-ſalt and the ſtone-meal is this: the ſalt heaveth it ſelf, when the ſtone groweth to a hardneſs, which formerly hath been a precious ſtone, and the air could penetrate it. but now it begins to turn into an horn-ſtone, when this meal comes to the height of its age, it turneth to a duſt.

Here is it requiſite to relate the difference betwixt the nether and upper ſtone, which partly is obſtructive, and partly a furtherance to the Mine-work; thev may increaſe under ground, but in the after-work no ſtone is good, becauſe they have no nutriment, aud therefore muſt periſh and be famiſhed for want of food.

CHAP. XXXII.

Of the Subterranean Pools.

THere is a moſt heavy caſe which befalls clefts, paſſages, and ſtructures, called water-pools under-ground. For it is a truth undeniable, that clefts and paſſages under ground have their waters, both the day-water and the night water, if once opened, then are they made paſſable, which prove the utter ruin of Mine-works. Therefore my counſel is, not to make paſſages navigable to come to the oars. Jt is juſt as if one would dig a mans heart out of his body, and he would begin to dig at the pulſe, and ſo a long all the way to the

heart, would it not be an horrid butchery; There is a nearer path to the well, what needs to make far fetches about. There is a twofold water under ground; the day-water, and the ground-water; the day-warer is not hurtful unto the structures, but rather helpful, soaking away many things, and takes away many times from the stages the ground-water. Let the ground-water be kept out as much as possible may be, for it doth hurt, if it cannot passe away, neither let it spring from below out of its *Catharacts*, Keep out the fire also; for both are hurtful to metals, and to all things in the world, if they play the masters.

CHAP. XXXIII.

Of Aurum metallicum; *of the metalline gold, or of the metalline bed.*

THere is another fatness under ground, where metals grow, neither is it the hull of the seed, nor the stone *Oleum Petroleum* or *Naphta*, but it is like unto an *Uredo* or Mine-soap. It differs much from soap; soap doth not burn, because it containeth a hidden sulphur, not a combustible one, but an incombustible on; this is the reason why it doth not burn in a flame, neither doth it seize on any other thing, but only on the pure metal, if that should not continue with it, the metal could not come neither into ascension nor descension, it consumeth first of all in the metal, even as grease doth in the Animals. This fatness is not far from the ear; when it is predominant it consumeth

umeth the metal quite, and evaporateth. Oil s of that vertue if put on the top of a drink, e it what it will, it keeps in its ſtrength and oolneſs, this fatneſs ſhuts up the oars body that o breathing can paſs. Fatneſs hath a great ffinity with iron, and is one of its next kind; f the which great volumes could be writ- en.

In the County of *Schwartzburg*, at *Wackers-erg*, there is ſtore of ſuch fatneſs, looks like uick-ſilver and ſwimeth and tinctureth red, like Bole, this colour it took hold on, and it may be xtracted from it, ſome call it a mercurial body or Tin-glaſs, lead-glaſs, Wiſmuth, or Antimony; t ſeizeth on all thoſe, and when this fatneſs doth ot turn to a fatneſs of ſuch metals, where the ed is predominant, then it turns to a volatility, nd to a great Robber. This fatneſs is a greaſie arth, glittering like a ſalves of red and brown lowing, as if it were Quick-ſilver or beaten *alk*, or glaſs ſtrowed into. In the Rocks of *Bohemie* and *Tranſylviania* there is great ſtore of at *Goſlar*, and at *Scalkenward*, even as quick-lver or lead-oars are; many of them are found ere and there.

CHAP. XXXIV.

Of Metalline ſtreams.

WHen *Ferch* and Seed muſt part from their work by reaſon of the ſediments, be they what they will, and expire not naturally, then the ars turn to ſtones, which Miners call *Fluxes* though

though they know not from whence they com nothing can be made out of them, they are fu ble or fluid, when melted in fire, but nothin can be brought into them, because they are n porous, or no air can get into, which maketh the more noble. It is strange in Nature if any goo thing be driven out of the body, it will not r turn thither; for if life be gone from man, t body receiveth it no more; but these are thin possible to God alone. My intent is not here write of miraculous things, but onely of thin natural, I wave the former. It is to be adm red that the body of dead metals is so fair, whe as other bodies which are dead consume away nothing: metals also come into a corruption, b in a long time their death is like any glass, kee its colour, especially if it was of a *Marcasite*, hen are learned the colours of *Marcasites*, for green blue, white fluxes are found therein, as metallin flowers have been, which are generated of thr bodies.

CHAP. XXXV.

Of Creta, *Chalk or Stone-meal.*

WE see in this our air, that no fume wind ascendeth in vain, it dissolveth gain into one thing or other, thither resort ma meteors, the like meteors hath the earth und ground: For the fume which ascendeth from t fire halation of the oar, or of the metal, and a fords the stone-meal (*Creta*) wherever it falls lighteth, it grindeth more, and increaserh abu dant

ntly having a dangerous ſalt, whereby it hurts oſe places where metals are, eſpecially when ey are in their aſcenſion, hindering their co-ur. It is apparent in the ſlat at *Mansfield*, here it lieth betwixt the ſpoaks of the oars, and n hardly be got from thence, it robbeth and nſumeth *Folium* and *Spolium* : The ſtone-meal aketh a *Kuff* with ſtone-marrow, turning it to kind of marble, called the *Petſtone*, or *Dobiit*, a uble ſtone, and is dark and very firm, it ſtriketh e, being for the moſt part of fire.

Hither belongs the *Talks*, but intending to make ention of them in another place, I wave them ere: however they alſo are ſuch a meal, and iffer from others herein, becauſe it inclineth ore to a cold fire, wherein it melteth like ſnow, s the others do, and diſſolveth ſooner into water an into meal, and this turns ſooner to meal than to water; if it be of leſs matter than it hath of e ſtone marrow, than it affords a fair ice or ryſtal, called *Vitrum Alexandrinum*, or *Mary's* ce, which cannot be maſtered in hot fires, but it elteth in cold fires, is very hurtful unto metals; nſomuch, that by reaſon of it Mine-works fall to uin, as it happened at *Stolberg*.

CHAP. XXXVI.

Of Spiro, *or of the blaſt.*

THe *Spiro*, or Blaſt is an Inſtrument which bringeth to right the weather or obſtructed ire, otherwiſe all would turn to ſtone, where it is, nd would be at a ſtand there, if the lower fire

ſhould

should enter instead of the air, and exiccateth, though it doth not kindle, if a piece be beaten off of it, then it appeareth so, and this piece which flieth thus aside giveth to understand, how it maketh the stone, and how nature frameth the ore and metal: but jewels and precious stones are from another off-spring out of sweet waters.

In this instrument their dwell together fire and air, which take their power and matter from the malignant weather, where they consume all ponderous matters through fire, inlightening the remaining matter it hath. Make that *Spiro* or Blast into a ball of copper, and an heads bigness soder it bright and light, let no air get into it, leave a small hole, where a needle may enter, attracting the water, which purposely must be made and set for it: there must be had a pan of coals at hand, which must be kindled, and the ball laid into it, turning the little hole toward the coal-fire and it will blow the fire forcibly; which being done, it groweth hot, and maketh the water boil in the ball, which fumeth and carrieth it forth with a great fierceness, blowing on the coal strongly, and thus it maintaineth the fire by breathing strongly in the manner of a pair of bellowes driven from without: hereby several good things are effected, and, the condition of this ball is, that it sheweth what may be done above ground with the like, no use can be made of it behind the place, because nature her self hath such a blast for her fire.

CHAP.

CHAP. XXXVII.

Of Pulſa, *or of the Break-ſtuff, or brittle matter.*

THis ſalt is ingendred uſually by malignan fume, which the mine-fire ſhould have; An when the ſtones be very hard, then there muſt b made a fire of wood, where the fume draweth to the ſtone-fire, and groweth thick, and if the fumes of *Succinum*, and of other things are joyned, it turneth then to ſuch poiſon, that the oar muſt be aided, elſe it periſheth, for that fume lieth on the oar fuliginous *Kobolt* which corrode and conſume the oar; there a ball muſt be applied, which is round and hollow, having a hole at a bigneſs at which a quil may enter, it muſt be ſo cloſe, that no air may either enter or get out, this ball muſt be filled with gun-powder, cover the ſame with cotten-wool boiled in ſalt-peter, then dip it in melted pitch, which is mixed with ſome Sulphur, kindle that ball, let it go down in a box, or fling it on a *Stolln* or Chamber, when the ball flieth a ſunder, it expelleth that fume, not only by that ſmoke, but with the blow or report the gun-powder makes, Such a ball may be applied alſo to water. and be ſunk in an inſtrument under water, in which noiſome fiſhes are feared, its crack will kill the fiſhes that are there; there is a paſte which giveth no report, but onely burneth, and deſtroyeth, and heaveth this ſalt; but have a care what paſte you make uſe of, and have a reſpect to the upper-Scaffolds, whether they be old or new, that they be not imbezled, and your paſte muſt be mixed, ſo that it may do no hurt.

CHAP.

CHAP. XXXVIII.

Of Clathrum, *or of the Blank-fire.*

THis fire needs nothing for its food, ſhineth in darkneſs, is a ſpecial fire for Mineworks, quitteth the charges, if applyed, more than the expences do, beſtowed upon Talk or *Bromith* work, For oil in ſome places may be had cheap enough, caſts no ſmoak, deſtroyeth fumes: it is put into a glaſs ball, which is put into a basket, to keep it ſafe from water and ſand, which affords a light to the work-men. Miners ought to know how to enter their ground for the hight or metalline *Speculum*, which is a ſingular manual; for the metalline breathings, and after-halations joyn and come together, require ſpecial inſtruments whereby they may be known; for where theſe do joyn, and the diurnal breathing is predominant, then it exhaleth by day, ſhineth out of the earth; Miners call this a Metalline breathing: true it is ſo, but they leave out ſomething, ſo it is but half a breathing; if the after-breathing is predominant, then it appeareth by that *Speculum* and light wherein it maketh it ſelf known. She is in work with ſomething, and there is at hand ſuch a metal, metals do ſhine, though it doth not appear ſo to our eyes, like as rotten wood doth: by day they are not quiet, as long they are working, but there muſt be reflexion of their work, which is this light. It caſteth no beams as the day-light or rotten-wood doth, by night it receiveth one from ſuch a dark or duskiſh ſhadowed light.

Fair

Fair and curious breathings are ſeen therein, and that light of darkneſs is a light you may ſee by it, he that is diſtant from it five or ſix yards ſeeth it not, nor canſt thou neither, for it is ſuch a light, as is in the eyes of Cats, Dogs, and Wolves, which can ſpie thee, though thou canſt not ſee them, for there is a light at night as well as by day, which is apparent in theſe bodies, which receive their light from this Nocturnal night, for if that power were in themſelves they would ejaculate beams, which they do not, and experience evinceth it, that there is a ſubterranean *ignis diſperſus*, a ſcattered fire.

This light is twofold, the firſt lighteth, being thus prepared in a ball of ſome fiſhes or worms, of juices of herbs, and ſaps of wood, being diſtilled, and the diſtilled water being put into it. Take a pure Cryſtalline glaſs, it caſts a curious light under gruond, if mercurial water be put into it, it graduateth the waters made of worms and of woods very highly in this darkneſs, which is called the light, it may be done and uſed alſo by day, but much better in ſubterranean darkneſs, in which the fire lyeth hid, and muſt be rouzed and awakened by ſuch material and inſtrumental fires.

The ſecond light is *Speculum*, which receiveth that light, and giveth an intimation of ſuch hot or cold fires, which not every Clown or Miner underſtands: for as it ſhineth in the *Speculum*, ſo kindleth this fire, and is the oar. In mans body they are diſcerned well enough, from whence the diſeaſes have their ſeveral names, but are not ſearched into. The difference betwixt the ball and the *Speculum* is the ſame with that which is

above

Al above ground, I can view all the members of m body, but not my face, I can behold the light, bu what the Sun of this light is, which miniſtret the luſtre unto it, the ſame I cannot behold or diſ cern.

CHAP. XXXIX.

Of the Gluten or Mine-glue.

THe beſt help and remedy, which may be ap plied to ſubterranean pools, are wells: to where theſe break forth, they carry that wate away: a better and nearer is not than the Gluten to dam up or keep out the day water, that they do not run any farther; this damning hath grea utility; it maketh the water not only ſlimy an rough, but driveth it backward, that it be ſer ved for ſome other iſſue, and be rid of it in that place, where it is naught, and meerly obſtru ctive.

If the day-water be thus ſtopped by a Gluten, that it cannot run and gather at the ſink, then that ground-water may ſoon be drawn away at the ſink, the deeper the ſinks are cleanſed, the more theſe ground-waters or ſprings are divert ed, and at laſt are turned alſo to day-waters, or may be damned up, and made run another way where they may not be obſtructive to the ſcaffolds and where drivings of mils are not had at the ſame places, the Gluten may be uſed, then the Scaffolds and Structures in the paſſages, clefts, and Mines may be ſeen, the dams and Gluten are the beſt helps hereunto.

CHAP.

CHAP. XL.

of TRUTA, *or of a Paſt for to corrode the ſtone through, or through eating.*

THere is almoſt nothing which is a greater hinderance unto Mine-works, than water is, nd where the Gluten is not ſufficient to keep it ut, and in places where it is ſhut in, and muſt be rawn away with lower buildings, as with *Stoln*, beams and pipes: it is an huge and dangerous ork, to make theſe thorow-breathings good and olding: it coſteth many mens lives, and great xpences muſt be made, therefore ways and means uſt be thought upon to make ways through with urning, to make ſuch a fire which corrodeth the ock, and grinds the ſtone, eating it ſmall and in, that the water may get thorow, and run way, that the Miners may not loſe their lives that water, as uſually it befalls them at ſuch orks. This fire corrodeth great ſtones in run-ing waters or rivers; it is a corroding fire, a luten being made, which is lined or covered ith combuſtibles, poured or caſt down through channel or pipe, guarded from water, that Glu-n may be effectual, though it be under water any fathoms deep, it ſtill corrodeth further, ga-ering ſtrength by that, it eateth upon and burn-th, and preſſeth ſtill lower, it doth not ſmoak, be-g a running corroſive fire.

There are ſome ſaps and gums, which if boil-d to a hardneſs, and mingled with unſlaked lime, indle and burn ſo ſtrongly, that they corrode the ock, make an hole into, as big and as deep as

you will have it, so that the water must sink a way, there must be set a pipe of wood or of othe materials, as deep as the water rose, and must b set and sunk to the very bottome, and of th Gluten, Past or stuff must be put into, let the ho of the Pipe be closed with pitch, to keep out th water, make small bullets of this Past, kind them, it eateth down even out at the *Stoll*, beams end, the bigness of the hole must be accord ing to the Pipes mouth below, which must b equally wide with that above, when the Pipe cleared, and way made for the water to run ou at the hole, then all that water-pool under-groun will sink away, and clear the chambers below This is a curious skill for to break through rocks if well contrived and well ordered with exac manuals.

CHAP. XLI.

Of the Traha, *or heaving materials used instead a dray or slead.*

IT is known, that breathing, and halation, an the weather uphold all both artificial and natu ral things: it is apparent in great Edifices, tha the things exposed to weather cannot hold, if nei ther water nor wind tied, the great reparation in such structures signifie so much.

There is a place in *Zips* or *Sepusium*, called th *Tobeschaw*, where firm steel ascendeth by day, an in that place there is no Mine of steel, no instru ment can get any scale from it, but lying in th weather one winter and summer, it gets a scale o two fingers thick. Thus it is apparent, that th weathe

eather heaveth alſo a *ſtoll*, or the great beam or etalline body, why ſhould it not lift and heave a one. This appeareth further at the falling own of great ſnow-balls from Mountains about altzburg, and in *Styria*, where great pieces of ocks fall down with ſuch ſnow-balls, as big as an ouſe is, which heat and cold hath thus corroded nd looſened. *Hannibal* making the *Alps* paſſa- e for his army, poured warmed vinegar on the ocks, whereby he made them ſo brittle, that ey ſoon could be wrought thorow; oil doth e like, if well prepared. *Acetum*'s made of egetables of wine, beer, fruits, are pretious for ch purpoſes. *Ciſtern* waters may be turned into *cetum*'s, if cocted with honey, being made warm rſt; this driveth the fire back, which is in ſtones, r there are commonly *Horn-ſtones* and *Fire-ſtones*, hich are made brittle by ſuch means. There is ade a *Petroleum* alſo, ſo that you need no ſallet- l, nor any other; no, nor *Naphta* neither, drawn om *Oſteinmark*, or calcined flints, ſuch water- etum's being poured upon, and other frighing aters, whereby the hardeſt flints are terrified and ade brittle. It ſtands upon natural reaſon, that ch ſtones muſt be dealt withal in this manner; or behold the *Gluten* and Aquafort, of what ef- acy theſe are? Doth it not corrode the *Pumice*- one like Bees-wax, and the *Top*-ſtone like a mare e of divers colours. Conſider well the whit- rble, and the ſliding ſand, in which the Pumice you will find what manner of *Lixivium*'s may boiled from them.

CHAP. XLII.

Of the frost in Mine-works.

THe greateſt troubles that Miners are put u
is to pull and draw up the filths and ſto
that are naught, out of the Mine-works, that a v
be made to come deeper in. Above ground t
call it an heap of rubbiſh. It coſteth no gr
matter to cleanſe, diſſolve, and void theſe rubbi
with corroſive water; it coſteth little, if rig
managed and handled, to diſſolve firſt the ligh
things, theſe being made riddance of, the reſt m
eaſily be voided. That earth under ground m
not be look'd upon as that is above with us, ado
ed with graſs, for under ground there is lea
the earth, there is a mixture of all manner
things, as ſalts, juyces, minerals, ſtones, the l
part is earth, and yet that part is the nobleſt,
out of it are made all manner of metalline
dies: There are ſharper things, all of which m
not be uſed at once; and muſt be effected w
theſe, when that which is above cannot be
plied to that which is beneath: juyces alſo
eaſie in their uſes for to corrode and make brit
Sulphur alone performeth the work, which
poiſon unto juyces and ſaps. Miners and ſ
that are imployed about ſuch works muſt h
knowledge of ſuch things, and exerciſe themſel
herein by way of practice: for all particulars
longing to theſe manuals cannot be ſet down
on white and black: experimental knowled
muſt be joyned hereunto, not only a depend
from things written.

CHA

CHAP. XLIII.

Of the flaming fire.

WHereas there is occaſion for great and ſmall fires in Mine-works, which muſt learned and applied according to the ſeveral rts of metals, and not after the manner of eir ſeveral meltings and finings, and the con-ion of ſuch neceſſary fires muſt be known alſo. o ſet down theſe in their particulars would re-ire great pains, and the writing thereof would e to a great volume: it is the duty of under-nding Melters and Finers to order and regulate mſelves in their fires, according as each metal-e condition requireth, to further and not to hin-their work; and ſo I commit theſe to their ther and ſerious thoughts, and to take theſe ngs into a fuller conſideration.

CHAP. XLIV.

Of Ignis torrens, *or of the roaſting fire.*

THings inclining to aſhes, and ſoot, and ex-crements of metals, and the *exuviums* or s of bodies. Melters ſuppoſe may be taken and en off ſafely in a roaſting or calcining fire, they e a great fire of wood under them, roaſt, or ine the metal, that as they ſuppoſe they retain ing thereof, or of ſuch offals you heard of , they yield their *exuvium*, and copper yields ers and ſlacks; but if frightened, then it

rubbeth and conſumeth iron; therefore nealing more commendable, as they do at *Mansfield*, great heap of oar is laid together, which th kindle, let it ſtand in a gentle glowing heat, a burn away that which ſhould come off in th glowing. Metals in *Swedland* are healed thus the heat of the Sun in Summer, there it runs fine together, and purgeth it ſelf ſo neatly, inſomu that it would be refined, if it ſtaid its time in th heat. This nealing I do better approve of th of the calcining in a fire flame. There is a tw fold glowing fire, and metals require a twofo glowing or nealing: one ſort of it is uſed *Mansfield*, they kindle with bundles of ſtraw heaps of ſlats, let them glow of their own accor and they do it like an heap of coals, and the oar nealed, which is put in for that purpoſe. S condly, nealing is good alſo for bodies of ſton reducing them into calxes; but thoſe that ma metalline calxes in an incloſing heat, or glowi fire, they got only the calxes of the bodies ex *viums*. Therefore neither themſelves, nor othe have any cauſe to marvel, if they do no good that way.

CHAP. XLV.

Of the corroding fire.

THis fire ought to be ſet among the coal fir being of a conſuming nature, and their co roſiveneſs is in the cold fire, and it hath the ſam qualities which the burning fire hath; it ſhine and burneth; its burning is corroding, in that

better than the other, becauſe it doth not burn to aſhes, but brings the bodies to a duſt or ſand, which would be toilſome, if by filings it ſhould be brought to ſtars: the next neighbour to this fire is the glowing fire, of the which I will give only an hint.

CHAP. XLVI.

Of Ignis candens, *or of the glowing fire.*

THis fire is purpoſely ordered upon metalline bodies, it conſumeth them, being their matter is naturally inclined thereunto: This fire is of great concernment, making their bodies very malleable, their *exuvium*'s ſtay on the Float, and is the beſt quality they have, that they put off in that glowing the thing which will be gone, and the good thereof remains. Things now adays are ſlighted, the world ſuppoſeth to have skill enough it wants no further knowledge, *Quot capita tot ſenſus*; every one thinks his wit beſt, though ſome have ſcarce begun to know any of theſe things; which is the reaſon why men are ſtill kept to their rudeneſs. Men may ſuppoſe, I mean by this corroſive water an *Aquafort*; it is no ſuch matter: how many tuns of precious *Aquafort* is uſed in vain at *Goſlar* on the *Hartz*, which would ſerve for better uſe, and the expences laid out for wood might have been ſaved.

CHAP. XLVII.

Of Ignis incubans, *or of the Lamp-fire.*

THis fire ſerveth when metals are wrought openly, and not luted in, than the metal doth not flie away in a duſt, nor doth its beſt run away for you heard that a flaming fire is hurtful, for to work metals withal. Lamp-diſhes are commonly of glaſs, ſet in an earthen pan, filled with aſhes or ſand, kept in a ſweating, in that ſweat many ſuppoſe the metal receiveth its body, or the one changeth into the other: I leave this tranſmutation in its worth, and cannot approve of it. Touching this warmth, I cannot diſprove nor find fault with it, and all metals indeed ſhould bedealt withal in this manner.

Theſe two fires of oars and the Lamp-fire, if they were made uſe of in medicinal ways, would do better than the calcining or flaming fire can do, where theſe are of no uſe, and the long fire muſt orderly be kept in an equal heat, if any good ſhall be done. Some kept the Lamp-fire in a Stove-furnace, where all things were ſpoiled in the working; it was either too hot or too cold: it was of no equal heat, which the work in the end did ſhew, becauſe it was not well governed.

CHAP.

CHAP. XLVIII.

Of the cold fire.

THis is a ſtrange fire, little can be ſaid of it to thoſe which cannot conceive of it, whether it was not taken notice of, or whether they did deſpair of it I know not: this is it which elſewhere is called coagulating; it cannot conſume the other fire; it can melt the work, but to conſume it is impoſsible, it works in the air as well as in the fire, where it ſheweth its efficacy, and is the ſole proof of its fuſibleneſs; metalline mercury is of a cold fuſion, all other fuſions are hot; if you believe it not, feel it; the fixation of the warm flux is called coagulation, there the one oppoſeth the other; the one congealeth, the other keeps in a liquidneſs: this difference muſt be known by thoſe which are imployed about melting of metals, and their fluxes.

It is of concernment, to govern this fire well, for how ſtones are to be weighed, and things that are exceſsively cold are a death to a tempered body: what animals do live either in too cold or too hot a fire, and to ſpeak preciſely of life, it is impoſsible to do that, as to ſpeak really of God: therefore gaze not upon definitions, what humane reaſon is able to conceive of: Philoſophy is ſtrangely conditioned, and it appeareth by this fire alſo, that thing which is very cold, may contain a life however.

When it is in its higheſt degree of aſcenſion, then it comes down again, it turns to ſilver, then to copper;

copper, if the nether hot fire doth it not, then surely the cold fire must do it, for it dissolveth again into its mercury, which is the flux of the cold fire, if it layeth hold on it, then it must run to all bodies, in its running it puts off not only the nethermost but the uppermost body also; take this into further consideration.

CHAP. XLIX.

Of the warm fire.

OF this I have spoken already; it can be made and governed several ways, coals, wood, pitch, oil, and other combustible things are fit for it. There I would only speak of an heat, which is good for the flux of metals, whereby they are purged, as you heard above: needless to be repeated here.

Thus much of this first Part; where I infirmed about the nether work, or fore-work, governed and observed by nature, whereby she holds forth unto us metals and minerals in their forms. He that conceiveth aright of this work and considers it, worketh with advantage and utility, and is a great help to proceed successfully in Alchymie, which imitateth and treateth into her steps. I wish hearty success to all such, which bear an affection and love thereunto.

Praise, Honour, and Glory be unto the Supream Master of Mines, *by whose word and will all things are made, ordained, and brought to their forms,* Amen.

End of the first Part.

THE SECOND PART Of the Last TESTAMENT OF BASILIUS VALENTINUS,

Frier of the Order of St. Benedictus.

Wherein are repeated briefly some principle Heads of the first Part, what course Nature observeth under ground, and how metals are generated and produced to light; as Gold, Silver, Copper, Iron, Tin, Lead, Quick-silver, and Minerals.

In like manner of precious Stones, and of tinctures of Metals, how they are discerned, and what relation they have to the Holy Scriptures.

LONDON,
Printed for *Edward Brewster*, at the *Crane* in St. *Pauls Church-yard*, 1670.

THE SECOND PART OF BASILIUS VALENTINUS,

CHAP. I.

Of Mines and Clifts, and what manner of middle and ſecond works are in oars.

IN the firſt place there lieth a neceſsity upon every Miner, to know how to ſearch and dive into metalline paſſages, how they ſtrike along, and they muſt be well acquainted with all their occaſions and conditions; and if at any place he intends to fall to work, he muſt know how to uſe the Magnet of the Compaſs, where Eaſt, South, Weſt, and North lieth, and learn the ways of this and that oar, and where their iſſue is, and be well informed of the long and ſhort ſtroaks of metalline paſſages, where they draw together

together to a metalline form. The forms of metaline oars are ſeveral; ſome carry Talk ſlats, an oar which containeth ſilver and lead; others are very brittle, having little of Slate and Talk, and theſe are diſcerned by their firmneſs: there are other ſtones in which appear Copper, and the flowers of *Zwitter*: there are others alſo which have flat *floats* and ſlate-ſtone, in which is wrought Copper oar: hence it may be gathered, that by reaſon of theſe ſeveral forms, are produced ſeveral fruits; and in Mines toward the South better oars are found, then there are ſome toward the Weſt called after-oars, between which there is always ordered or placed a center of perfection.

CHAP. II.

Of general operations of ſeveral metals.

ALmighty God for his eternal honour and glory hath held forth to mankind innumerable wondrous works, which he as the ſole Mediator and Creator hath ſet forth in natural things, the ſame he hath ſhewed alſo in his omnipotency under ground, in metals and minerals, of them we may learn, as the twelve Sybils propheſied of the bright, true, and only Son of Righteouſneſs and Truth, in which do reſt after the twelve ports and gates of Heaven, and after the twelve months, moveable and unmoveable, viſible and inviſible bodies, the ſeven Arch-angels ſtanding before the Throne of God; after theſe the ſeven Planets, Sun, Moon, Mars, Jupiter, Venus, Mercury,

cury, Saturn, and the reſt of the ſtars, and the ſeven metalline oars in their properties, as Gold, Silver, Copper, Iron, Tin, Lead, Mercury, then Vitriol, Antimony, Sulphur, Wiſmuth, *Kobolt*, or Braſs-oar, Allom, Salt, and other minera growths.

That the true center may be comprehended and conceived of, God hath made the firſt ſeparation according to his word: The Spirit of the Lord moved upon the water, the whole elemental body of the earth hath been water, but the Spirit of the Lord *Zeboath* hath divided it, and faſhioned the earth from the muddineſs of the water, and therein all metalline fruits that ever were created and generated under ground, all theſe were firſt water, and may be reduced again unto water; all other creatures, be they animals, vegetables, minerals, all theſe are produced from the firſt water, the ſeveral kinds of beaſts, fiſhes, and ſea-monſters, after the Lords ſpirit, and after the firſt eternal breathing Eſſence, which brought forth and ſhaped things tinged and untinged, ſoft and hard, ſmall and great creatures; after the twelve ſtones in the breſt-plate of *Aaron*. He created man after his own image, the holy Spirit was infuſed into *Adam*, who had a fulneſs of eternal wiſdome, and that according to the order of *Melchizedeck*. Almighty God, who is the firſt and laſt, the firſt principle and end of all things, hath ſet his gifts into times and hours, days and years, which according to his eternal Decree have their revolutions; he hath bleſt in his moſt holy means *Abraham*, *Iſaac*, *Jacob*, *Aaron*, *Melchizedeck*, and others he hath infinitely bleſſed, according to his good will and pleaſure from eternity.

nity, putteth several periods unto them; and in his unsearchable decree and will he hath laid the foundations also for Minerals and Metals, a help for the supporting men in their necessities in this miserable life; thus hath he meliorated and exalted the earth in her goodness; men have reason to return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledge of himself, and of his holy Word, can bestow no better gift to man, than to indue him with the true knowledge of Metals and Minerals: Jews thought themselves wise men herein: but as little some Miners know Minerals and Metals, as little knew the Jews their Messias and Gods word in its true sence. Therefore from that blessed and promised Country the knowledge of pretious stones, minerals, and metals are come to us, as by an inheritance, as being the last, and are become the first, and they the last; but in the end Heavens gate will be opened unto them again, internal and external gifts and means will be bestowed on them, and the true use of metals will be none of the meanest.

Where there are fertile stones, be they rocks, flints, peebles, marbles, in their central points is found what they are in their operations. The several gums and resins, the one excelling the other in beauty, transparency, hardness, or liquidness, are known and discerned by their fragrancy and tast: Miners ought to endeavour incessantly, and in simplicity, how the neerest way may be chosen to find out the Mineral-passages and veins, into which God and Nature hath laid direct courses.

CHAP.

CHAP. III.

of the ſtones, rocks, and flints of Gold, its operation, condition, and ſtriking courſes.

GOld is wrought in its proper rocks and marbles, and in the pureſt matrix of the firm earth, of a moſt perfect ſalt, Sulphur and Mercury, purged from all *feces*, and impure ſpirits, with the conjunction of a natural highly rarified Heaven, of white, yellow, and red ſulphureous earth, after the fiery nature of *Sol*, in deep fixation; inſomuch that none of all other metals hath an higher, compacter, and more ponderous body of a goldiſh matter, in which there is no humidity; all the elements are equally in it bound up, which in their unity have wrought ſuch a fixed body, tinged the ſame throughout with an everlaſting citrin colour, with the deepeſt tye and uniting of its pure earth, Sulphur and Mercury; and with its Vitriol eſſence it doth all, what the Sun among the Stars doth operate. Naturally, all is gold, what cleaveth thereunto in and at all ſides: and it is found in the beſt and cloſeſt ſtones and paſſages, and the power of *Sol* worketh meerly upon that oar, and its quality is comparable unto *Sol*. This noble gold ſtone and oar is ſometimes mixed, and on the outſide there ſticketh ſome obſcure and dark matter, having annexed to it ſome ſlats and other hermatick matter, which detracts from the goodneſs of its own nature; and though the Creator hath indued it with great Vertues, yet doth it humble it ſelf, and ſuffers it ſelf to be

found in despicable Mineral-stones, where it lo
eth much of its tincture, as is apparent by th
Touch-stone, where the mixture of Copper, Si
ver, Tin, and others is seen; all these mixed in
purities can be separated from it with artificia
Manuals, and with little ado it may be brough
into a perfect state. Gold oars naturally a
wrought thus, that the gold stands in it clos
compact, firm, and good, which is found some
times in the cross passages. Its fixedness is foun
in the deepness under-ground, where it hath it
greatest power, and it is found also sometime
in a speckled jaspis, full of eyes, and mixed wit
flints in its passages, where many times Vitrio
flint is found abundantly, which Vitriol is th
best among all other sorts of Vitriols. The *Hun*
garian Vitriol hath the precedence before all th
rest, which is sufficiently known in their prove
and examines, as may be demonstrated to the eye
In its passages are found sometimes fluxes of se
veral colours, which are interclined with gold
and must be forced with fire. To that purpose
it is requisite that it be dealt withal with such
fire, as you heard in the first part, commonly
Zwitters and *Zirn* stones are such, which must b
stamped and beaten, and drawn to a narrowness
and fined.

Gold is wrought also in standing passages, and
on level ground, the oars and such passages are
yellowish, rocky, and of an iron shot-sand in
clifts is it on-grown compactly, and generally it
is found near Flint-works, sometimes it is found
in a flint, or in a liver-coloured jaspis, sometimes
in white pebles, that gold which is in it is of a
white colour, like silver, or in white-copper oars
where

here it ſticketh hoary and rugged : it is found ſo in brittle Lime-ſtones, where it ſtands curl'd ith black ſpecks unſprinkled, is granulated, like rops found in the ſubtileſt firm ſtones, ſpotted ith iron moals or ſpots, and are protruded in ir yellow flowers, and are a black exhalation ruſt out. It is found alſo in ſtreaked ſlat-works pure paſſageſs, mixed with a blew Horn-ſtone nd ſlat ; in flinty glittering paſſages it is found ary and compact wrought. There are found ſo ſlat marble floats, wherein in all your clifts is rought inherent gold, mixed with green grit, nd iron ſpots ; ſometimes it is found alſo in uare iron ſhots, or porous marble Marcaſites ; t for the moſt part in grits, ſometimes gold r is found alſo compact and firm in black paſ-ges: ſome gold oars and gold paſſages are found ſo to be of Minerals and of Vitriol, and Miners *Hungary* eſpecially can diſcourſe of it, becauſe old oar is found in that manner in thoſe parts.

CHAP. IV.

Of ſilver oar, of its Mine, operation, condition, and ſtriking paſſages.

Ilver oar is wrought in its own ſtone, of a perfect nature and moſt noble earth, and of a clear Sulphur, Salt, and Mercury, which with mixture doth joyn in a fix and firm uniting, nd appeareth of a degree lower than the gold is, nd is the beſt metal next to gold, and in the fin-g of it it looſeth very little, and is ſeparated ſe, or with other metals joyned in the fire, its

natural fitted stone causeth the silver oar, follow
ing its heavenly influence, and the nocturnal i
fluences of the Moon. In Northern parts t
most silver passages are found; for as *Luna* bo
roweth her light from *Sol*, even so the Silver pa
sages and silver stones, have at their right si
Gold passages, and with that noble Queen *L*
naria is compared a root, whereby the Gold pa
sages acquire strength, and get the more pow
in that mixture, and get their oars from the
roots. Ancient Philosophers wrote strangely
Vertues, to be a fertile yoak-fellow of *Sol*, whi
may be applied to the upper and nether metall
work, because nothing is so fix, next gold, tha
silver is in its parfection, and is the reason wh
silver-passages are accompanied with white flux
and mineral veins, next thereunto are such pa
sages, in which are generated red Mineral-sulphu
and red yellow juices of the noble gold.

Silver metalline oar is wrought many times i
a red goldishness, and cometh forth better tha
the other, a proof whereof may be had, it we
ordered. White glod oar is naturally thus ting
ed of white copper glass, which cause such oa
and passages, by reason of the food of their pe
fect Minerals, and with the glass oar black fume
are exhaled, and feed upon Wismuth, Lead, an
Tin oar, whetein Minerals that strike near upo
the Lunar passages, are greedily refreshed; thu
groweth the firmest and compactest silver oar
it spure, proper, and unmixed stone, melioratin
the bad places and instruments which silver oa
hath many remarkable vertues next unto gol
from the heavenly influences, changing sever
sorts of silver stones, desceding from the origina
of their highest finished unity. The

They carry and produce alſo, not only mixed hambers and Mine chifts, but alſo ſeveral hard nd ſturdy mixed oars in whole flint-works, and ther copper-flowers, yellow and black oar, and re found different in their nature, form, and tinture, ſo that the one is more hard, ſturdy, ſlatty, roader, narrower, whiter, blewer, in its colour hus qualified and natural in its end, middle, and eginning. This is the reaſon why theſe ſilver ruits and oars are found differing in their colours nd forms, the one being more compact, fairer, nd of a better glaſs, than the other. Sometimes here is found in ſuch a vein or paſſage firm and compact gold, ſilver, and copper, ſo it is found ometimes at *Krenach*.

There are found and ſeen alſo in a certain vein nd paſiage in mixed Lime-ſtones, lead, iron, and copper oar union and juncture. And in one Mine is found copper oar, in another is found ſilver oar, and in another Mine there is found an iron ſtone; why ſhould not ſuch remarkable diſtinctions be taken notice of, which Nature from Gods imagination hath held forth ſo glorioufly unto Miners, and ſet theſe before them to be diſcerned by them. Some ſilver paſſages are found alſo in their natural *Zachſtones*, which either are in the hanging or lying ones. Silver paſſages ſhew themſelves alſo with blue gritty flowers, hollowed fluxes, in ſprinkled Marbles, and carry flintworks of ſeveral colours, and theſe paſſages and clifts are full of pleaſant ſilver colours, of yellow and green, of a colour of Goſlings, the more they are mingled with ſuch colours, the more they have wrought.

There are ſome ſilver paſſages and veins, which

carry three distinct colours after the manner of a rain-bow, where the one colour worketh in nature either more closely, or more mildly than the other, in a curious order, and the one may be discerned before the other in their passing stroaks and shootings, together with their Chamber-colours and floats, as they fell severally and apart in each Mine-oar.

CHAP. V.

Of Copper oar, of its stone, operation, and striking passages.

COpper oar is wrought in its own and proper stone, of good pure salt and over-hot burning Sulphur, through an heavenly impression into all its parts, tinged red throughout, not quite freed from a superfluous humidity, in an affinity with iron, because copper and iron are nigh kin one to another, because their dwellings and houses are set one by another, and is the reason why the one may easily be transmuted into the other,

This metalline oar is much wrought in flat float-works, which are green flinty; many times it appeareth in a red or brown form, and is seen also like lime stone in black and yellow flat-works, like unto coals in green flinty passages, in a twofold manner, either current, or in a manner of a float: sometimes it is red and brown, mixed with a green colour, some are of a lazure colour, some of a copper glass, flinty and iron shot, or of a white tood. The copper oar in its passage is sometimes

nes rich of gold, and of ſilver, as it is accom-anied with curious *Zach* ſtones, and incloſed ith paſſable ſtones, if ſo be that other metals d minerals do not intrench upon them, which rrode and conſume them. And copper-oar is flat-work alſo, mixed with foliated earth, and e mercurial copper is hardly brought out of it or in an ordinary melting, affords ſtore of iron, d unripe copper-food, which rub very much e copper in roaſting, and make it unmalleable: e richeſt copper-oars are found in *Hungary*, *Bo-emia*, *Sileſia*, *Thuringia*, *Haſſia*, and *Voigtlandia*; e like is found alſo about *Trantenau*, where it reaketh every where in a manner of a float, ixed with ſand oar, and where it breaketh ve-ementely in the flat work, they call that flat of lifts, they are poor in ſilver, and ſuch muſt be oaſted or calcined, in ſome places it breaks in a air blue and brown colour, or it looks ruddy, of a copper glaſs, and like unto green oaker, and ſometimes it is white goldiſh, which is called white copper oar: it groweth white at an effe-ctual mixture, becauſe at its uniting it aſſumeth or taketh in much of ſilver and of lead: it breaks alſo of a yellowiſh and lazure-like colour, green flinted vpon floats and moving paſſages, in lime and ſpongeous ſtones. It breaks alſo of a blue colour blew oaker, is copper, glaſſy, and flin-ty, in great and huge rocky and marble paſſages, being mixed with a white marble: they are rich in ſilver, in green flat ſtones which are clear and brittle, it lieth dry and green in clifts, open caves, and paſſages, like green frogs inſprinkled one in another, in a ſtrange manner, diſtinct or parted with ſtrange pleaſant colours, which gra-

duated works are losers in half their worth; these rocks are strange clifts of Marble, and white veins, yellow flint is insprinkled and mixed with copper passages, which yield much silver, have few flowers, are of a ponderous form break very flinty, of a red glass, of a green colour mixed with yellow flowers, these flints are joyned with white gold marble, of a green colour besides the rocky passage.

There is found also copper oar which is rich of silver, flinty, and not white goldish, is of white shining glass, mighty in dry hollow flat mines, some whereof are mixed with iron, of sorts of Wismuth or Fire-stones. At the one hanging of some passages is wrought the *Chrysocolla* and copper oar; on the other hanging of the Mine is wrought pure flint, all according to the quality and condition of the oar. And it is to be observed, seeing that copper oars are usually mixed with Sulphur, easily unite with the nether metal, and joyn with their stones, therefore green flinty copper oar which carry in the dry lead, slaty passages, a black *Molben* are Mineralish, and are not rich in silver, nor rich in *species*, encompassed with immature iron and perfect copper oar, and some are free of it, if far separated asunder, from dry mineral flats, are richer in gold and silver, according as the stones take, in a good natured oar, they usually intrench upon gold and lead rocks, or antimonial oar, as also upon iron and silver stones. There are found also flinty passages, that have their Mineral juices of Vitriol, and Sulphur; some whereof partake of allom, & *alumen plumosum*.

These commonly have the best and most copper

ber paſſages, which are leaſt mingled with other metals, as lime, and tartareous ſtones, in which black ſloats and ſlats do break, are incloſed with green, and are of mild quality; at *Eiſleben* and *Mansfield* Miners put their ſeveral proper names to it very exactly, according unto their nature. Miners in *Miſnia* know leaſt how to diſtinguiſh theſe, the upper part of clay-earth they call *Purredo*, in which the true earth is alſo, and when they come to the ſtones, they call it the *Day-work*, becauſe they cover all the reſt, and turn quite to ſtone. The third place they come unto they call *Night-work*, becauſe it is eaſily lifted and heaved one after another, and is pure, then they come to the Cave or *Hole-work*, which muſt be hollowed and ſet, here are the ſtones which muſt be broken, then they come unto the ſlat, and below that ſlat they come unto the ſand oar, though ſometimes it be on-grown at the *Lochwerg*, or hole-work above the ſlat, then they turn unto the dead earth again. Slat and richeſt copper oar et the ſilver breathing lieth alſo on the rocky, horn-ſtony combuſtible oars, which have their gold and ſilver paſſages of your ſpecial kind, among which there are found ſeveral forms how each of them is diſcernable. In *Hungary* and *Carinthia* the paſſages yield copper oars, which copper is very malleable, and is at a dearer rate than any is in all *Europe*, as their Minerals alſo, and eſpecially the Vitriol there is held to be the beſt: as alſo their Antimony in counted the beſt. That Vitriol hath the beſt and rareſt vertues, which is known to true Naturaliſts, and experience hath proved the ſame to be true. I ſpeak ſomething now, which if Reaſon and Under-

ſtanding

ſtanding were anſwerable, many expences, hard work, and good time could be ſaved, and it comes only from hence, becauſe Gold breaks ſo near to it, and at the ſame oars is found, where that earth is impregnated with goldiſh ſeed, and make uſe of the ſame food in many ſubtile unitings. Minerals in their generating qualities are better ſupported among perfect metals, where they are higher and more effectual, and are beſt uſed for both ſuch perfect metals, in caſe Nature be rightly imitated, the ancient Philoſophers have had experience of, and made trials of it. There is a remarkable difference found among Minerals, and partly from copper oars; they are Minerals and Metals, each their particular nature and being, among which ſome oars look green, and bleach at the day, and grow near other metals; but their ſtones are moſt like unto lead-ſtones, ſome whereof are groſſer, ſofter and harder than others, and ſome are more obſcure, dark, muddy, and ſome more green, and ſo forth.

CHAP. VI.

Of Iron-oar, its Mine, operation, ſtocks, floats, and paſſages.

IRon-ſtong and iron-oar is wrought in its Mine-ſtone, according to the heavenly influence of *Mars*; For he is *Trinus magnus*, the great Lord of war, and an inſtrument whereby others are forced and compelled; of an hard, earthly, impure ſulphur of putrified ſalt and groſs Mercury which three principal pieces in their juncture mix

much

much of earthlineſs, therefore is it a difficult la-
bour to mollifie iron with or in the fire, carrying
much of impurity by reaſon of its ſulphur, and
above other metals it hath a deep red quick ſpirit,
which if it be taken from *Mars*, then is the iron
one alſo, leaveth again a putrid earthlineſs. Iron
is not eaſily mixed or joyned with other metals,
or united in the caſting. Iron hath a threefold
partition, and ſeveral parts in its earthly oar,
namely, a Magnet, a quick metalline oar, which
hath its quality from quick Mercury, and muſt
hold communion affinity with iron, muſt be quick-
ned and renewed with iron filings, in which he
lieth like an Hedge-hog, and is indued by the Sun
of Nature with glorious gifts and Adamantine
vertues; at one place and ſide it attracteth, and
at the other ſide it repelleth, which vertues may
be augmented and increaſed in it; it plainly ty-
fieth or demonſtrateth (like unto the Sun in the
heavens) the true hour in the body of the Com-
paſs, by water and by land.

Secondly, ſteel, the hardeſt and pureſt moſt mal-
leable iron, of its proper light draining place,
wherein it lieth cloſe, tied and knit together, in
all its parts moſt compactedly, which in all iron-
works is uſually put to the edge and point.

Thirdly, there comes the common iron-oar,
ordered together by its earthly Sulphur, which
three miniſtred good thoughts to the firſt expert
naturaliſts, that Maſter of Mine-works *Tubal*
Cain, who made his three principles in all things,
and made his dimenſions in the Mines in three
diſtinct parts, in which ſuch metalline oar, he
found at firſt the iron-ſtone wrought in ſeveral
ways, namely, upon ſtanding paſſages and floats,

fallings and proper pieces ting'd, after the fo
Elements and colours of the Rain-bow. The
he conſidered exactly its flowers, according
the condition of each ſtone-work, how and o
of what the iron ſtone may moſt conveniently
melted, and what manner of inſtruments m
be uſed thereunto, where it may beſt and mo
firmly be wrought; for its oar affords a thr
fold ſociety and wildneſs, which are uſeful,
namely *Glaſs-heads*, which are like a ſharp bloo
ſtone, breaking in the manner of a skull, a
ſcaly, and brown *ſpiſſia*, ſome whereof are whi
thorns, like the wood upon which *Abraham* pu
poſed to offer his ſon *Iſaac*. Secondly, the Brow
ſtone, out of which is made glaſs and iron co
lour. Thirdly, granulate iron-filings in th
ſloat-work, which is ſo hard, that it can ſarce
be forced to be gotten off, or be brought to righ
and when the iron-ſtone is come to its perfec
neſs, then it breaketh off by piece-meal through
the ſtone and rock, that there are found whol
Mines of iron-ſtone, ſuch is the iron oar in *Sty*
ria. The beſt iron-ſtone is black, or red brown
ſometimes it inclineth to a yellowneſs, ſome is o
a cherry-brown in the floats and ſtocks, ſome ar
black and ſmall *ſpiſſie*, ſome yellowiſh, whic
glittereth among the reſt, like a copper ſtone of
brown black marble, and of a fair glaſs, ſom
looks like ſeparated ſloat-work, throughout th
whole Mine, ſome is cloddy and hoary in clayiſh
fields, which only is called the Driving, is as th
ſand-ſtone, moſt hurtful unto gold, becauſe it a
fordeth moſtof the ſtacks, and very little of ir on
Some ſticks in the gray clay, which affords mo
malleable iron, but is of a browniſh colour. Ther

breaks

breaks alſo good iron ſtone in tartareous and limy Mines, and the moſt running is on the ſtanding paſſages, in criſty ſandy *Dalk ſtones*. The groſs ſlift ſtones break ſome in their ſlats. It uſually breaks alſo in the fore and after Mine-works, where ſome of it lieth off-waſhed among the Roaſts, like a brown arch; and on the day there is no oar ſo common as the iron-ſtone, becauſe it aſſumeth and taketh in other oars, and ſetteth it thorow, thus often it changeth its colour and nature, after it there inſues *Glaſs-heads*, *Emaſites*, brown ſtone, *Oſemund*, *Bolus*, together with the red oaker and iron ſhell, all thoſe aſſume the Nature of iron, and the iron-ſtone receiveth the higheſt metals, Gold, Silver, Copper, Tin, Lead, whereby it groweth untoward, but gold and ſilver are not hurtful unto it, they make it malleable; that which is mixed with copper. or with other poor metal eaſily falls aſunder, is brittle, of the ſame condition is iron-flint, producing out of many paſſages an huge flint, partly porous, like unto a black ſlat, which beſides the iron-ſtone yieldeth another groſſer or ſubtiler iron. By this exchanging *Tubal Cain*, the great and firſt Mine-maſter did perceive, that the ſtones have their activity, he looking about, and finding that the Lime-ſtones, which contain iron oar, are of ſuch mixtures, which may be burned to lime or calx, to raiſe walls with them; and know other ſorts of *Tapff-ſtones*, as alſo calx ſtones are fit for to be burnt, and found them to be helpful for his melting. Thus the iron-ſtone is aſſociable unto other ſtones, be they metalline, or mineral. At *Musbach* there is copper ſhot iron, which hath a lead joyning thereunto; Founders muſt be expert

to

to deal with such oars in their melting, and Ma
gistrates do wisely that train up their subjects i
such ways, for the good of the publick. Thus i
the iron the first and last Minework, a chief meta
which many creatures cannot want it, being o
a most necessary use, whereby things within an
above the earth can be forced, no man is able t
remember all the uses it may be imployed unto
for every day things fall out, to which there i
need of the use of iron: iron easily receiveth
malleableness in a transmuting way, of which
some of the ancient Philosophers have spoken
our iron is drawn from the Magnet, performeth
many useful works in the affinity with copper,
which it is near kin unto, as also unto the gold
and lead, for thereby are made the most glorious
Alcali, which appear helpful in many things unto
other creatures, as Poets write of, and attribute
many strange qualities by way of parable unto
iron; and if in writing all the vertues thereof
should be comprehended, it would rise to a great
Volume; its stones have in many Countries de-
creased, all other meta'line stones are upon their
decay, only gold silver, copper, aud lead keep
their multiplying condition all the world over.

CHAP. VII.

Of Lead-oar, its Mine, condition, and striking passages.

THe lead oar is wrought under that heavenly impression of the black and cold *Saturn*, by an undigested watersh Sulphur, imprte metal and

salt.

ſalt. Firſt, generally there is wrought a brittle glittering lead-colour in that oar which is called *Glaſſe*, breaking in many rocks, containeth gold and ſilver, yield groſs and laſting Mine-works. Some lead ſtones are very broad, becauſe glaſſy oars are mixed with it, with flints or marcaſites, partly they are glaſſy, red goldiſh, white goldiſh, ſilvery, copper glaſſy, and of copper. Some lead oar turn to a blue colour, mixed with a white tranſparency, like unto a ſhot *Bolus*; ſome is like unto the ſtone-ſalt and alloth; ſome are of a dark green, like unto green floats, which lye gritty in a yellow or glue-coloured clay, ſome are of a brown black, ſome are yellow red, like *Minium*, ſome is pure and compact, ſome is inſprinkled and moving, ſome is mixed with iron, ſome with ſilver and lead, ſome are mixed with marbles and flowers; ſome breaks alſo upon ſtanding and level moving paſſages, and ſome is wrought in pieces here and there in ſlate-mines, where black lead lieth along through the whole Mine; ſome is glaſſy in Lime-ſtones, and ſome is very rich of ſilver in huge marble paſſages. There is a two-fold Marble; the ſilver paſſages have a ſubtile light, and glaſſy brittle Marble, which looks like the glaſs upon gold Mine-works, is of a curious white glittering quality.

Lead-oar is wrought ſeveral ways, and the colour of it changeth after the manner of the oars, eſpecially in the ſorts of glaſs oars. For if *Saturn* lieth below, or is in ſubjection unto others, then the glaſs hath no power to bring *Saturn* into *Saturn*, an imperfect mineral, which either is too hard, or elſe untoward, and the *Nodus* of *Venus* is a *miſſpukel*, or a mixture of lead and ſilver,

ver, which is knitted very hard, but if ſoft, then it is water lead-glaſs, of the which are found in gold juyces and tin-oars a kind of iron glaſs or iron mole, but is heavier and more brittle than iron-glaſs, by reaſon of its terreſtrity or earthlineſs, which keepe in the metal, and is neither too ſoft nor too hard, and is glaſſy, white goldiſh, red goldiſh, and falls into rhe beſt metalline oars. True lead-glaſſes and oars afford half or the third part of lead, mixed with ſome other metal, and if one of the other metals be found in the glaſs, which keeps the predominancy, then lead-paſſages are ſimply good, and lead is united with gold, and theſe are mixed ſtones, for the ſtones of Mine-oars are more wonderful in their ſingular accidents.

Thus is here the lead alſo in its fall, and bleak, after the heavenly impreſsion which the Higheſt hath ſo indued, that it is ſubject to other metals, and is the ſupream Finer in the eſſential Fruits of others. It eaſily mingleth naturally with other metals, and the qualities of other oars, together with the leaves, bulk and roots into other ſtones of earth: And *Saturn* in his degree and power is the Higheſt, in a ſingular diviſion of all his works, in which he ſheweth himſelf in a clarified tranſparent ſoul, runneth into Antimony with its ſweetneſs, which ſhould meerly imbrace the gold; this is done ſo, not without a cauſe; for in its ponderoſity it yieldeth the lighteſt remedy to all melancholy and heavy blood. As heavenly aſtrals are ſeveral, the clouds under them are of all ſorts of colours; ſo the one lead is purer and more malleable than others, as that in *England* and at *Villach* it is ſeen in the lead-ſtones alſo.

For

For lead-oars which are mixed with other ones, eſpecially with ſuch as contain ſilver, iron, copper, yield much of lightſtones, and lead-work, which are pickt out for ſeparating, and the rather if they are rich of gold. Such worthy metals there are in *Hungary*, leſs pains are taken about them in their fining. Mineral flints with their unripe juyces in the weak joynings of Lead unite the *Saturnal* glaſs; if without any mixture affords to *Potters* a green glazure, if all be not melted into lead; but if you get a brittle mixed flint, there the glaſs is half upon iron, and ſuch that are moſt pliable afford melting glaſs for fining for ſuch ſtardy wild oar, which will not melt. Artiſts may prepare ſuch Saturnal glaſs, mingling with it a ſmall quantity of metalline flower, which will look, as fair as if it were a natural one. There may be extracted from lead an effectual medicine for mans health. If ſlate oars are found with another mixture, there are generated moſt fix and firm copper, vitriol and calamy alſo, as they are at *Goſlar* in *Harlynia*. The beſt lead is in *England* and at *Villach*.

Man cannot well be without any of his members; metals, according to Gods ordinance are of the ſame quality, if man knew to make good uſe of them, for nature hath provided richly for him in that way: if men work theſe ignorantly, what utility can they have of them? Of the metalline ſoul is made a chain, which linketh together the junctures of gold and ſilver: theſe are indued with a ſpecial ſpirit, which is diſtilled into a water through a tranſparent head; Nature congealeth under ground in the paſſages ſuch

water urto ice, for a sign, that there is at hand a vein of lead, and silver, or of pnre lead, and if there be a mixture of other metal about it, it is the better.

The best lead passages are such waters, blew scaly, *Talky*, slate-stones, and fluid stricked marbles at length, or carled insprinkled ones, and not wrapt or wound about, with moving passages almost unlike unto silver oars. Some lead oars are of a white, scaly, Talk-slate, full of wide garnats, in which lead oar doth appear, which is rich of silver.

CHAP. VIII.

Of Tin, its oar, operation, mist, stocks, floats, fallings, and striking passages.

TIn oar is wrought in a sand-stone, having its influence from Jupiter above, wrought of a dark brown, purple coloured, grayish, black shining mercurial salt, and some sulphur mixed with it, interlined with an unkind gross sulphureous fume, all these incorporate together, making up the body of Tin: this unkind fume is the cause of the brittleness of Tin, and maketh all other metals that are melted with it unkind and brittle. This Tin or *Quitter* groweth or breaketh in a threefold manner, *viz.* it slideth, it is full of fumes, and it groweth in pieces: It hath a threefold wildness also, as *Shoel*, flint, and iron-mould which causeth lead-work; their colours are black slate, brown, and yellow. These sand and *Quitter* oars are invironed, or inclosed in mighty

ighty broad ſtanding paſſages, which appear to e day with *Qwitters*; ſome contain alſo rich aint work; ſome of theſe flints muſt be calci- ed, ſome are mixed with ſtore of *Talk*, and *Cat- ver*, which is a food unto *Qwitter*, and loveth ſtay there, ſome there are which groweth in a *limmer* or *Cat-ſilver*, and is iron-moul'd, others lſo do ſtrike in a fire ſtone or flint, ſo that fire uſt be applied thereunto, others are in a ſoft one, and as it were ſwimmeth along. Some e rich r than others. That which groweth ure, and in black ſmall ſtones, and heapeth to- ether that natural work, that giveth the greateſt ain. And becauſe *Jupiter* is the potent Lord of , therefore it hath a mighty throne and ſeat, hat is, a mighty huge Mine-our, out of which in is made by heaps, and is of that nature and roperty that it preſſeth outward, and bloſſom- th to a day, thruſteth off Soap-work, whence ome the waſh work of Tin-ſoap: For *Qvitter* oth not grow in the ſand of earth, beſides in its ody it is removed further from the ſeat of its hrone to the foot-ſtool, maketh for it ſelf a wofold dominion, in one it bordereth and eacheth to ſlates and other ſtones that lie about ; inſomuch that his dominion increaſeth, in hich is not a little, but much, on the blue ſtones, llings, floats, paſſages, *Shools* and clifts, which ncline one upon another, and do joyn, many mes a mighty Tin-ſtone is wrought, which nketh down among its own cinder and ſlate, nd at its ſinking purgeth it ſelf, and there come ther fumes like clouds, which at all ſides ſhoot to, and then breaketh again as good as ever it id before; and it is of that good condition, that

it despiseth no lodging, nor passeth by any, b
as poor and as despicable the stone is in th
place, be it red, brown, fresh, or stale, broad
small, it will press into, and mingle it self wi
it, and will not be forced out of it, making
self great, little, gross, mild, tame, subtile a
pliable, even as the rest will have it, and all th
in a natural way; it loveth to border upon silv
and iron-stone, that Tin and Iron be united in
mighty fix silver and copper oar, all which a
found at their several marks. Tin oar is in th
place better and malleable, if found afar off fro
flint-passages, and are less mingled with iro
mould, especially if copper stones, which in ca
cining can hardly be separated, proves Lead-wor
without any fair glass.

Some of it is so mild and soft, that wh
they are cleared and calcined, still lose somethin
for flints and sulphureous matters, which are v
latile, and cannot indure any great heat, corro
somewhat of the metalline Tin, which appea
eth by the white thick fume at the calcining
they are calcined thus hard by reason of *Bak*
iron, else they might yield as much again; f
they lose extreamly in calcining. It is strange
some, why they shrink together to so small a qua
tity, being they get a greater quantity of lead wi
good ☿ *vitter*, at first brought out of the Mine.

CHAP. IX.

Of Mercurial oar and its paſſages,

MErcurial oar is wrought in its proper Mineſtones, by the quality of its ſalt earth, and its nimble volatile earth. in a moiſt, greaſie, ſlimy, wateriſh *oletity*, which is mixed with a moſt ſubtile, red, ſulphureous digeſted earth, with a moſt weak ſlow binding, like an unripe pleaſing fruit of all particular metals.

Mercury ſheweth its vertue in many things admirably, and worketh effectually upon Minerals and Metalline ſulphur, and upon ſuch which border upon Antimonial ſtones or oars; it loveth to be in ſuch places where the Tin-oars lie higher than ſilver paſſages. It requireth many iterating effectual operations unto other oars, and is multiplied upon other ſtrange ſtones, and is drawn through the juyces of Minerals and Metals, which are in affinity one to another, and produce many ſtrange miſcreants; this is the reaſon why it is ſo pleaſant unto metals, Goldſmiths amalgame and gild with it.

It is uſed alſo for metalline colours, and is prepared to an oil and water, for mans health, and is ſublimed for to corrode ths worſt of poiſons, and is a true Robber, taketh along what ever coſts have been beſtowed on him; but if he can be catched in his nature, then is he in ſubjection and obedience unto quick and dead. He is very effectual in *Medicine*, eſpecially for outward ſores; he is naught to naught, and good to good, and is not every bodies friend, though he is willing

to do what you put him upon. His metallin ſtones are of the ſame nature with pure whit ſlate earth, inclined to a water-blew, in freſh in termingled white marbles, in a glaſſy grayiſh ano porous *Glimmer* or [cat-ſilver] which lie beneath betwixt the ſlates, in a ſloat way, which ar mingled in their metalline paſſages withon-fled *Marcaſites*, and with the ſubtileſt ſmall ſtreaked white Talk, and are thorough grown with two ſorts, ſtanding and ſloat-ſtriking paſſages, in which is wrought a curious red ſhining quick-ſilver oar, not unlike unto red Mine-ſulphur, and ſometimes floweth purely out of the clifts and caves of the paſſages, ſtands in a ſink or puddle together like water, which its natural quick ſubſtance ſufficiently evidenceth.

CHAP. X.

Of Wiſmuth, Antimony, Sulphur, Salt, Salt-peter and Talk.

WIſmuth is wrought in its own Mine-ſtone, not quite freed from a protrudign ſilver, or Tin-ſtone, of an imperfect pure quick-ſilver with Tin-ſalt, and fluid ſilver-ſulphur of a brittle immiſcible earth, partly of a crude fluid ſulphur, partly of a mixed much exiccated ſulphur, according as it hath gotten a *matrix*, after it was conceived: then it turneth a baſtard of a brittle nature, eaſily uniteth with Mercury, and is wrought naturally in a two-fold form, the one is fluid and metalline, is melted with dry wood, being mixed with clay, yieldeth much of white Arſenick. The other is ſmall

ſtreak-

reaked, or *ſpiſſie*, remaineth an unripe ſubſtance, ields a fix ſulphur inſtead of Arſenick : both heſe are ſilver *Wiſmuth*.

Antimony comes from perfect Mercury, wrought of little ſalt and a wateriſh fluid ſulphur, hough it ſhineth black naturally, and its out-ſide s of an antimonial form, yet it graduateth and urifieth the noble nature of Gold, and doth much good unto man, being artificially prepared in its ſeveral ways ; notwithſtanding its colour, it keepeth its high and mighty praiſe and vertue : For meeting with a Maſter, which can clarifie it, and gets its natural Gold out of it, and extracts a bloud red Oyl from it, that ſerveth againſt many Chronical diſeaſes ; it muſt be reduced to a tranſparent glaſs : this black evaporated unripe metal repreſents to us Gods Majeſtick glo- 140
ry, who is not a regarder of perſons, beſtowing upon poor deſpiſed men rarities of vertues and knowledge !

The red mine-ſulphur, which is found in *Tyrol*, *Tonawitz*, and *Engadin*, and groweth in a black blue flat-ſtone, aud hath ſingular innumerable good vertues, wherein lyeth hid a mighty purifying quality, lyeth on with its colour unto the red goldiſh ſilver oar, or Cinober oar, and looks almoſt like unto it, whoſe redneſs ſhineth forth moſt pleaſantly.

Salt hath its ſpecial vertues to penetrate and to preſerve from putrefaction, containeth a noble ſpirit : and it were very neceſſary, that men would not be ſo careleſs and neglectful in their ſeaſoning with ſalt, ſuffering matters to ſtinck and corrupt, conſidering too ſlightly, and taking ſo ſmall notice of the noble gift put into good mi-

neral works, better lying on their hoary o walls.

Talk is an ingrown sulphur, shineth incom bustibly like gold and silver, closeth and bowet is transparent like glass, is called *Sulphur*, L *tum*, keepeth in the fire incombustible, like *Al men plumosum*, lyeth in Rocks and stone-work serveth for graduating of metals. Every meta mineral and salt in particular is good to be use each is distinguished in its particular name: eve as those that make glasses, put their several name upon them, and put their several forms upo them, making them into drinking glasses, flagons bodies, bolt-heads, helmets, receivers, pellicans, jar glasses, wine-glasses, funnels, all these he frameth after his own fancy, either into small, great, long or round forms, even as he pleaseth.

CHAP. XI.

A comparison between Gods word and the Minerals.

Like as the heavenly glorious God in a spiritual way, in his most deareſt Son our Lord *Jesus Christ*, at his redeeming of mankind for the good of man appeared a Sun of righteousness, which glory the Prophet *Esaias* hath propheſied of in the Lords spirit many years ago: How two *Cherubims* and *Seraphims* having six wings, moved and sung before the Lord: Holy, holy, holy is the Lord Zebaoth, of whose glory all the world is full, which Prophet hath seen the most omnipotent Lord of Lords, knowing him

a

God in a Triple essence, and that out of that noble *Chaos* of *Jesus Christ* should flow the fountain of life, of mercy, and righteousness, which the Lord God made apparent on the Tree of the holy Cross, where out of the side of his dearest Son did run bloud and water, to which the Lord in the Revelation of St. *John* addeth, fire, smoak, and fume; this union according to the Divine Word is grown at the beginning in all creatures, and what ever God the Holy Trinity hath ever created consisteth in a Trinity, even as the Deity is in an eternal Trinity: As the Deity is indivisible in the Humanity, α & ω, in the water and blood for an eternal remembrance, that is, the first and the last letter: as in the Heavenly, even so in the earthly, the perfect Alphabet must not be cut asunder, all must stand from the beginning to the end; and Christ Jesus purgeth his dear friends still unto eternal life through water and blood, saying to their hearts, all thy sins are forgiven thee, thy faith doth save thee. No man is saved, unless he be first born again, that is, through water and blood, which throughly purgeth not only men, and the sons of men, but also the whole *Limbus* upon earth; for it is not the metalline blood and water, neither is it Mercury and Sulphur that doth it, neither in the body under ground is any goldish silver wrought to any blood red oar, the blood out of Christ side shed for the good of man, is that great evidence for thus all Mineral stones, that are in the plain element of earth, and the spirit of all oares, and marbles, and stones come from the divine essence, as also the heavenly spirits for the throne of God, with the heavenly Angels and Spirits are furnished for the

praise

praise of God: thus the earth also is created her stones, oars, veins, passages, for the honour God, and the welfare of man, which imitate Gods wisdom, filled with infinite and unceſſa forth-bringing of fruits.

Whence should be the decay of metals? sur ly even as the eyes of the holy Apostles and D ciples were held, that they could not know t Lord in his clarified spiritual body and essenc no more can men see these things in metals.

Why doth Saint *John* in his Reuelation spe of smoak and of fume? Surely he did not mea the fire, smoak, and fume of Bakers ovens, Kitchin chimneys, but there was revealed un him the heavenly fire, the mist, vapour, and fum which is exhaled from the moisture of earth, an elevated to the clouds: so in the subterranea works the fume and spoil, or outside of the o are sublimed, and the fire of the frost whic rouzeth the effectual powers, vapours, and spiri maketh them come to a perfect unity in meta line bodies. Now if there were not a fire an vaporous fume in the earth, how could they pro duce their fruits, which are the minerals and me tals vnder ground?

fire mist vapor fume

As the fiery element is covered with the airy and the heaven with clouds, and the earth is fil led by them, and together with the fire was in closed as one element with the other two. I like manner, at the first Creation, the subterrane an passages and veins were laden with oars, a trees were with fruit, which the Lord God in Pa radise had implanted into them. This effectua fire, vapour and fume is likened unto Mercury Sulphur, Salt, and Sea-water, wherein earth lieth

inclosed

cloſed and hidden, even as the ſupreameſt throne God is encompaſſed by other thrones and hea-nly habitations.

As the four Evangeliſts are witneſſes of the ew Teſtament and Covenant; ſo they are a pe and ſure teſtimony of the four elements, at the Earth is created after the holy Heaven; us are we taught in the Lords Prayer, as it is in aven, ſo in the earth, in which, and beneath, d under God is every where. This is in action ll, King *David* could confeſs, that he could not de himſelf from the Lord any where.

Seeing the holy and bleſſed God hath laid the eatures in the earth with the four elemental alities, therefore let rational Miners open e eyes, and learn judicially to know the paſ-ges and clifts of oars, metals and minerals, en they will get a laſting name with great raiſe, and will be like the noble gold, which a glory and beauty appeareth, when it comes om the *Quart*, and can be then reduced into an l, which preſerveth man in a laſting health, be-ond any balſom, and is become a vegetable, hich is potable.

It is feaſable, that of gold may be prepared a ngular Medicine for the good of man-kind, ecauſe man is created of God from *Limus terræ*, nd the whole earth is a *Limus*, ſuch another Medicine all the Doctors are not able to pro-uce, which is of a curious ſweet fragrancy, anding diſtinct in two lights, and muſt needs e in *rerum natura*, becauſe it was brought on God his Altar, for an offering by mans art pre-ared, ſuffer'd it to be extinguiſhed. None no veth what it is, neither we literated Doctors know

limus medicinalis

know the preparation of it, who when the Confections, Syrups, Herbs and Potions will no good, and are in despair, then they might willingly run to Metals, which formerly they made conscience to make use of them in their Oyntments and Plaisters; of this I make mention in reverend remembrance for true rational Miners. Out of gold and silver are joyned not only gold and silver monies and other plates for mans use but they serve for mans use in many other things and after the first metals vertue, there come others also more and more very effectual, even to the last of metals.

Such vertues there are in minerals also, as in vitriol, antimony, allom, salt, and the like. All these are a nourishment unto metals, even as Manna was to the *Israelites* in the desart. As they are easily withdrawn and taken from metals, so it hapned to them also, Heathens and Christians received that Manna, together with Mines and Kingdoms, they are set and shot at the heap of rubbish, where they still worship the Calf; of this I have spokon more in that book where I treated of *Fossilia*.

CHAP. XII.

How precious Stones and Jewels are wrought, and how God hath bestowed blessings upon those that work the Mines.

JEwels are wrought out of the substance of the most perfect, transparent, and noblest earthliness with a mixture of the noblest Mercury

Sulphur

Sulphur and Salt, without any fume, or moiſt matter: are of a dry coagulation, and commonly are engendred in a round form in their dwellings, lodgings, ſtocks, and paſſages, fixedly bound together s ſome are of a tranſparent luſtre, others are more dark; and they have their ſeveral colours.

Not many oars are found, in which theſe noble generated bodies are brought to any perfectneſs, neither are their ſtrikings along in a way of paſſage, here and there they have their Centers, unto which are joyned tender and miraculous accreſcencies, where they are *guttatim* lapidated, falling into the hardeſt, pureſt ſtones concavities, growing in ſeveral cuticles, as we ſee the animal ſtones do grow. The more precious the Jewels are, the fewer there are of them; and the groſſer their mixture is, the more ſtore there is found of them, which is apparent in *Garnats*; who hath hitherto ſearched into the quick ſpirits of ſuch noble Creatures, the Lord hath created for mans benefit?

Pygmees or *Homunculi*, which in former times lived in hollow oars of Mines, theſe could not want skill in ſuch ways, having traverſed and travelled up and down all theſe ſlippery corners and ways. The places and ſituation of ſuch Jewels lying ſomewhat nearer unto Heaven, in the Eaſtern Countries, bordering on Paradice, ſo there muſt needs be abounding in Gold and Jewels, and ſuch precious vegetables, which our thoughts hardly may reach unto. God requireth no more of man, whom he intruſteth with theſe things, but to be faithful and juſt, and is an argument for us to think that for the ſame cauſe

cause pious Kings and Princes, and the old wi
Patriarchs were gifted from above to bear a lo
to search into Mine-works, and did it with a
uprightness and judgement. Let honest god
Christian Miners chuse the better part, and lea
to know the pearl, the spirit of the Lord pro
ceeding out of Gods own mouth, and let the
consider well their eternal fixation, to retur
their love again to him that hath loved the
first, bringing all things to their subjection, h
imparteth all unto them abundantly in grace an
mercy, and by the innocence and merit of hi
only son, bestoweth on them temporal and eter
nal blessings, and puts more glorious ornament
on them, and better than ever gold, silver, jewels
and pearls were adorned withal.

CHAP. XIII.

Of the essence of Gold, which is abundantly found, not only in the metal, but Mineral also, wh se energy is shewed most rarely, and a short closing of my first and second Part of Minerals and Metals is annexed.

THis Chapter is a breviary of all mineral colours and forms, how they after an heavenly operation are daily clad in the metalline prime *matrix*, and set forth in their several words, whereas there shineth forth unto us the eternal light of the lustrous Sun, the deity of the day of joys, and of the eternal most fixed and fairest *Sol*, as also of a most yellow, pure, red, and fixed citrin colour of heavens eternal lightning,

and

nd the moſt glorious paradiſe of all the Stars, a atural created light for all creatures, beſides he beautiful *Aurora* of Mineral Earths, and of heir ſubtileſt, compact, and beſt binding incloſed, peaking to all other white untinged Metals; I, *Sol*, of an eſſential being, am Lord of Lords in ower, might, and perfection, I overcome all, nd I overcome and bring them into ſubjection, nd none of them can maſter me, but I do conquer them all, they are ſubject to me, and to my Being, for my Kingdome is eſtabliſhed with infinite and invincible Power and Dignity; by me all metals, minerals, animals and vegetables are ſtrengthened and rectified; for I give to every one that knoweth me in my green, blue, and red Nature, all what I have, and what he deſireth, I cauſe to drop down after the four cardinal ſtreams of *Piſon*, *Gihon*, the nobleſt ſubſtance of Mercury, in the form of a moſt pure tranſparent cryſtalline water, and the moſt noble ſubſtance of Sulphur, of *Hidekel* and *Phrath* the cleareſt faireſt Aſtral ſalt from a Vitriol ſalt, which through all Mines flew upward very fruitfully, and penetrates all the mineral ſtones. I alone graduate and exalt the ſilver, unto *Luæ*, I give light and luſtre in all righteouſneſs, of my vertue do ſpeak all *Magi*, Naturaliſts, and Scribes all the world over, from the Eaſt to the Weſt, I am the Lord over the heavenly clarified garments and colours, I adorn the firmament, the weather, I cloath the Rain-bow after Gods will, I exalt all jewels, all ſuch growths and creatures' and what I cannot inwardly walk through and reach unto in my courſe, I leave it to be perfected with my friend and lover the *Lune*, ſhe receiveth the beſt

part

part of me, and of the subtilest an abundance
♃ the *Indies*, *Hungary*, *Carinthia* testifieth the same
for all what is to live, and is to receive a life
rejoyceth in me, and next God, in none else, for
to him honour and glory belongs solely after him
I find no higher Lord and Commander. But for
my part I do not rest, neither do I desire any rest
do my office readily into which my Creatour hath
placed me, I let my plyablenes be found glori-
ously, like a wax in stones, which have by reason
of hardnes fire enough, if need.

I am hid from unwise men, and am ready to
be discern'd by men of understanding. I am
predominant abundantly in a well known Mi-
neral, as also in *Mars* and *Venus* which are of
low degrees: in them I lie hid also, all these
have a double spirit, well known unto *Lune*,
♄ pleasant to her, and next unto her. Hence God
suffered *Moses* to erect a brasen Serpent, in the
desert after my colour, in harkning unto the
people, at the mount *Sinai*. My best and fairest
colour appeareth in transparent juyces, as vitriol,
which after my condition in due time penetra-
teth Oars, whereby they grew rich in lust, and
are train'd up in a pleasant form corroded into
a greenness, like sealing wax, green like Goose-
dung, blew like Saphir, and so forth, sometimes
of the colour of a water flint: my red and
white colour is the best, which are heartily
☿ wish'd for. I love to be kindled in vitriol, and
further it after descension in its green food, unto
♄ a deep red spirit, after whose laxative purging
cometh that expected *aqua Saturni*, the true
acide-Well: from whence I my self and all other
Metals, Animals and Vegetables have my off-

spring

ring and life. For Metals and Minerals riſe
ly from thence, have their beginniug and ori-
nal from it, for it is that quickening water,
hich ordinary Miners do not know of, is known
ly to Philoſophers. It worketh Minerals and
etals in ſeveral ways, in form of taps which did
ept, pure, white, compact, found like purified
gar, in a blue ſlate-work. An extraordinary
eaſant Mineral for all colours. Salt Oars are
a farther diſtance, which by my attactive
anging, are found in floats, blocks and paſſages,
hich in many places, bring the water unto the
ay-light, ſo that it often is found a pure and
ry Salt above ground, of glaſsie light flames, or
a great froſt like unto flocks of ſnow, there
ooteth a brittle, glaſsie light ſtone, wrought in
reat pieces: in the ſame order are all other Jew-
s according to mine inlightned heavenly ſtone,
iſtributed among their operations, worths, and
ertues, and clarified in a moſt fix'd tranſparen-
y, and indewed with an everlaſting ſpirit, di-
inct in ſeveral colours, as Diamond, Smaragds,
arbuncles, Saphirs, Rubies, Chryſtals, Chalce-
onian, Jaſpis, Berill, Chryſolith, Onix, Carmel,
urkois, Lazur-ſtone, Margarits, Coralls, *Terra*
emnia, Terpentine-ſtones, and Garnats, of deep-
r low colours, each in its heavenly colours order
s tranſparent, and naturally is created, and pre-
rved in its own *officina*: Hence it may be ar-
ued, that all theſe together with good fruits
rve for mans good, both for his body and ſpirit;
or nothing is hid from my tranſparent pow-
r, my ſplendor and luſtre over-ſhadoweth all
heſe, and are held to their growing unto ma-
urity: let no creatures marvel at theſe ſeveral

distinctions from whence they all should come, all have their principle from me, and from my spirit, which is hidden in me, which none can dive into, save the sole Creator of all things from whom it proceeded as out of his Divine mouth. Thus I close up my speech, and my [illegible] startle at so great a mystery, and attest in truth for a farewel, that I am not only the Gold and present *Sol*, but give also strength and power to all the inferies terrene spirits: for *Aristeus* and *Onizon* is in subjection unto me, for I am a [illegible], God be praised for ever.

Thus I conclude the second part of my Mineral book, wherein I have shewed faithfully as much as I know, and could in my industry apprehend: let others do their endeavours also, let them produce their knowledge also, that the light of the nobly nature may still be supply'd in her plenitude, and may not go out, whereby cause would be given to the enemy and envious men, to be outragious against such truths. Let God still and uncessantly be importuned with prayers and thanksgiving. For these ends I have written these my two Treatises, and annexed the manuals at the beginning (which otherwise needed not to be done) that by earnest prayer and thaukſgiving, and continued earnest worshipping of God, every one might carefully exercise himself therein, and be convinced in his reason, how gloriously almighty God hath created ordained, and held forth nature, to perform her operations under ground, and to produce unto the day light formally their Nativities and fruits, that we may reap thereby not only our sustenance, but may acknowledge Gods infinite mer-

cy

and goodneſs, for which none can return ſuf-
cient thanks. However let every one do his
uty, and as much as he is able to perform with
is heart and tongue, pray to God in ſincerity for
is grace, bleſsing and wiſdom, to conceive by
is ſpirit of truth and righteouſneſs of his great
nd wonderful Creature, that the honour of God
ay be exalted above the Heaven, and be pro-
aimed with infinite praiſe throughout all the
World.

End of the ſecond Part.

THE
THIRD PART
OF
BASILIUS VALENTINUS
His last
TESTAMENT,

Treating of the Universal work in the whole World, with a perfect Declaration of the XII. Keys: wherein is significantly expressed the name of the great matter.

There is an Elucidation also of all his former writings: published for the good of the posterity, and such, that are lovers of wisdom.

LONDON,
Printed by *S. G.* & *B. G.* for *Edward Brewster*, at the *Crane* in Saint *Pauls Church-yard*, 1670.

THE

THIRD PART

IS

A Declaration of the XII. Keyes.

HEre followeth the third part of my intended writings, wherein is truly ſhewed the original and prime matter of our Philoſophick ſtone, which is a perfect inſtruction to the practick part, which ſheweth the direct way to the inexhauſtible fountain of health, and of the abundance of riches to provide for mans neceſſaries: and this is a Declaration of my former writings, which is left for a love-token to all thoſe that are lovers of Philoſophy.

My friend you muſt note, that by this intended work touching the Minerals, I had reaſon to prefix the two parts of Minerals, and Metals, and their Oars, holding it a neceſsity to hold

forth a light unto the ignorant, how that ſpirit from above frameth all ſuch Oars, Met and Minerals, taking their original under grou for to generate thereby. For earth is alw ready and covetous to attract and to retain t ſpirit, which proceedeth from Heavens powe which it perfecteth in proceſs of time in a fo mality and perfection. The manner of it ha been ſpoken of ſufficiently in my former writing which is the reaſon why I give only hints of the in this place.

Note, that all things proceed from a heaven influence, elemental operation, earthly ſubſtanc from this mixture ariſe the four Elements, wa ter, air, earth, which engender by the help of fi hid therein, in a warm digeſtion, producing Soul, Spirit, and Body. Theſe are the three prim principles, which in a coagulation come to a Mer cury, Sulphur, and Salt, theſe three being in con junction, according to the nature of the ſeed pro duce a perfect body; be it in the Kingdom, either of Minerals, Animals, or Vegetables. All things in the world, that are viſible and palpable, are divided into theſe three Kingdoms: the Animal which contains ſuch that have a lively breath, compoſed of fleſh and bloud, as men, beaſts, worms, fiſhes, fowls. The vegetables which contains trees, herbs, ſeeds, roots, fruits, and all ſuch things that are of a growing quality, the Minerals contains all manner of Oars, Metals, Minerals, Marcaſits, Calves, *Zinks*, *Lobol*'s, all ſorts of flints, peebles, wiſmuths, ſtones, precious ones and others.

Animals have their ſpecial ſeed, a ſpermatick ſubſtance, which after a copulation generate fleſh

and

nd bloud, which ſeed is their *prima materia*, from heavenly influence, created by God of the four Elements, wrought by nature, which formerly were quoted in my writings.

Vegetables alſo have their proper ſeed which God beſtowed on them, according to their ſeveral qualities and form by a heavenly and ſyderial influence, and receive their elemenal fruitful growing from the earth, with an order, thereby to generate and augment.

Minerals and *Metals* alſo have their original ſeed from God, by the heavens influence in a liquid aereal ſubſtance, by a Mineral ſpirit, ſulphureous Soul and earthly Salt in one body joyned: of theſe I have ſpoken in my former writings.

Note further, if any of theſe Metalline and Mineral kinds ſhall be brought to a farther propagation and augmentation, it muſt be reduced to its firſt ſeed and *prima materia*.

If you will tranſmute Metals, augment them, bring them into a tincture, or Philoſophick ſtone, you muſt firſt underſtand, how you may deſtroy by a ſpagyrick Art, the Metalline and Mineral form and ſeparate it into a Mercury, Sulphur, and Salt, theſe three muſt be purely ſeparated, and brought to their firſt principles.

This ſeparation is done in, and by a Mercurial ſpirit, ſulphureous Soul and a white Salt. Theſe three in a due ordering of a true manual muſt be joyned again, that they may be brought to the higheſt and moſt perfect purity.

In which conjunction muſt exactly be obſerved the quantity: after this conjunction the whole ſubſtance is meerly a liquid ſubſtance and philoſophick water, in which all the Elements, firſt the heaven-

heavenly, than the elemental, and laſtly the earthly qualities are ſhut up and lie hid therein.

For the Mercurial ſpirit is cold and moiſt, the ſulphureous Soul is warm and dry, and this liquor is the true *prima materia*, and firſt ſeed of Metals and Minerals, which by Vulcans Art is brought to a *pluſquam perfection*, into a tranſcendent fix'd Medicine, out of which is generated the true Philoſophick ſtone, and muſt be produced in that way.

Therefore obſerve and take notice, that all Metals and Minerals have only *one root*, from which generally their deſcent is, he that knoweth that rightly, needs not to deſtroy Metals, to extract the Spirit from one, the Sulphur from a ſecond, and the Salt from a third. For there is a nearer place yet, in which theſe three, Spirit, Soul, and Body lye hid in one thing; well known, and may with great praiſe be gotten, it ſhall be nominated afterward in ſeveral terms.

He that learneth to know exactly this golden ſeed, or this *Magnet*, and ſearcheth throughly into its properties, he hath then the true root of life, and may attain unto that, his heart longeth for. In my former writings, as alſo in the XII. Keys, from the firſt to the laſt, I ordered thus my ſtile in writing, wherein I held forth unto poſterity the *practick*, how the great ſtone of Philoſophers, or the beſt purified gold may be made out of Sulphur and Salt, with the help of the ſpirit of Mercury, which muſt be drawn from a crude unmelted *Minerâ*, according to the Tenor of my fifth Key ſet down in a parabolical manner. Why I laid the work of the Philoſophick ſtone upon

on the Gold Metal, this is the reaſon that the mple Laborators, to whom is unknown the o- er body, or *ſubjectum*, which containeth all e three principles: though it be a thing well nown, yet is it a ſtranger to their brains, may arn hereby more wit and knowledge. Many f the ancient Philoſophers, which lived long efore me, have in the ſame manner with me ob- ained the true univerſal ſtone of all myſteries and ealth, as their books, which are extant, give evi- dence thereof. The firſt time I took great pains and was at great expences, and conſumed much time about the purified Gold, alledged in the firſt Key, this heavenly ſtone I prepared in the Cloiſter I lived in, and happily obtained it. The higheſt in heaven beſtowed his further grace and bleſsing upon me, that I took into further conſi- deration the tinging animated ſpirits placed and planted into their ſeveral bodies. Let no man be aſhamed to learn, to add more to his learning, and to dive further into that, which was hid from him, notwithſtanding his knowing ways. Nature reſerveth many things in her ſecrecy, which mens dull underſtanding and ſhortneſs of life cannot reach unto.

Whereas God in his great goodneſs hath beſtowed this great gift upon me, for an improvement of that talent, I have imparted the ſame to my fellow Chriſtians in the ſaid XII. Keys.

Thoſe that are endued with deeper wits and knowledge, and in their hearty and careful endeavours ſtrive further to dive in the Art, will meet in the ſame place with a more eaſie and moreknown matter, which almoſt was named and

ſet

ſet down, of an effectual quhlity, out of whic
in like manner, as the ancients before me, in thei
exact ſpeculation and practick have in the en
better known the only ſcope and drift, which hath
been practiſed ſeverel times by me alſo, in a ſhorter
time, and leſs pains taking, both they and I have
obtained health and riches: in this known and
deſpicable matter and Mineral ſubſtance is found
a ſulphur and tincture more effectual, and more
worthy, than the beſt Gold can afford, which is
fluid and open, and its Mercurial ſpirit alſo, and
its myſtical Salt is free and open, whoſe vertues
may with leſs pains in a viſible manner be drawn
from it.

He that hath conſidered exactly my XII. Keys, frequently peruſing the ſame, muſt needs conceive, and that therein is held forth the whole preparation of our ſtone, from the beginning to the end, without any defect, yet ſo that it only ſhould be prepared of Gold fitted for it. But we, according to Gods ordinance in nature, have pointed at a Gold, which is much better, and requireth to be taken into a deep conſideration, which being unknown and ſtrange to Novices, for ſome reaſons I forbear to give them any direction thereunto, with a reſolution to write and to point at ſuch matters, as themſelves are inclined to ſeek for their ſeed in them.

At the beginning of my XII. Keys, according to the manner of Philoſophers, in a parabolical way I made relation of the property and work of our ſtone and balſam, how it was made by Artiſts, which as by an inheritance is come to me alſo, wherein I ſpoke as much as was meet of the government of the fire, chargeable appearance,

and

nd of the chiefeſt planetical colours, and the fi-
al end thereof. After the accompliſhment of
heſe peruſe well the XII. Keys, for each contain-
th a *particular* work.

The firſt Key informeth you, that if you ſeek
for the ſeed in a Metalline Body, as in the Gold,
hen before all things it muſt moſt exactly be
urged from all its impure leproſie, and that no-
hing muſt be mix'd with our Fountain, but ſuch,
which is of a pure ſpermatick quality. This pu-
rifying is perform'd with Antimony, which
ſtands in a near relation, and affinity unto Gold,
which is the reaſon, why antimonial ſulphur
purgeth the Soul of Gold, graduating the ſame
to a very high degree. On the other-ſide, the
Gold can meliorate in a ſhort time the Soul of An- 157
timony, and can bring it to a firm fixation, exalt-
ing Antimony and Gold to an equal dignity and
vertue, and can be brought not only unto a white
Metal of *Lune*, but alſo to a tranſcendent Medi-
cine for mans health, of which you ſhall have a
further direction hereafter, when I ſhall treat in
particular of Antimony. Although Antimony 205-7
hath promiſed unto *Saturn* a ſociable brother-
hood, becauſe Antimony's qualification doth reſt
in ſome ſort on the quality of *Saturn* in an equal
concordance, yet after the fixation of the exalted
Sulphur of Antimony, his next friend *Saturn*
cannot get any prey from him, becauſe the King
received him into his golden Palace, and make
him partaker of his triumphing Kingdom. This
is the reaſon, why he can endure now heat and
froſt, and overcomes it, and ſtandeth with the
King a Conqueror in great and tranſcendent glory.

The purifying of the Gold is perform'd thus:

Lami-

Laminate the Gold thinly, after a due manne
caſt it thrice through Antimony, afterward th
Regulus which is ſet at the through caſtin
muſt be melted before the blaſt in a ſtrong fir
and driven off with *Saturn*, then you will fin
thepureſt, faireſt, moſt luſtrous Gold, pleaſan
to behold, as much as the luſtre of *Sol* is. Th
Gold is now fitted to ſurrender its innermoſ
being firſt brought from its fixedneſs into a de
ſtructive form, and paſs through the Salt-ſea of it
corruptibleneſs, is drowned therein, eſcaped a
gain, and appeareth viſibly.

The ſecond Key.

MY Friend, note, and take that into a ſerious conſideration, becauſe the chiefeſt point lyeth herein; cauſe a Balneum be made, let nothing come into it, which ſhould not be there, that the noble ſeed of the Gold fall not into a deſtructive and irrecoverable oppoſition after its deſtruction, and take an exact and careful view of ſuch things, which my ſecond Key informeth thee of, namely what matter you ought to take to the *Kings Balneum*, whereby the *King* is deſtroyed, and its external form broken, and its undefiled Soul may come forth, to this purpoſe will ſerve the *Dragon* and the *Eagle*, which is
160 *Niter* and *Sol armoniack*, both which after their union are made into a *Aquafort*, as you ſhall be further informed of in my Manuals, where I ſhall treat in particular of Gold, of other Metals and Minerals, into which *Balneum* the King is thrown, being firſt, as in the quoted place you

ſhall

all hear, brought into an *Amalgama* of Mercu- and of Sulphur, which presently seizeth on im, corrodeth all his member,, and is dissolved, nd is presently mortified of this Salt-water into moſt splendent transparent Oyl. You muſt ote, that this dissolution is not sufficient, and he King is not minded as yet to let go his Soul ut of his fixed body, which you can seewhen ou separate the water from the dissolved body f the King, where you shall find fixed powder f Gold, out of which you will hardly get his oul that is therein. Therefore follow my coun- el and bear the yoak, which I bore before you, nd learn to know exactly in pains taking, fur- her thus, as I shall inform you. Having dis- olved your Gold wholly in the said water, and rought it into a pleasant yellow Oyl, then let t stand well luted for a day and night in a very gentle *Balneum Maria*, the *fæces* which are setled, must be separated from it, then take this pure dissolution, put it into a well coated body, or Retort, apply a Helmet to it, with a Receiver, n the best manner luted to it, set it into a sand Capel, drive the Gold with the water over the Helmet, iterate this a third time, then abstract he water in *Balneum Mariæ*, you will find a fair Gold-powder, keep this in a glass for an hour in ire, let the remaining humidity be drawn from

The

The third Key.

THen take of good ſpirit of Salt-niter one part, and of dephlegmed ſpirit of ordinary Salt, three parts, pour theſe ſpirits together warm'd a little, into a body on the fore-written Gold powder, lute a Helmet and Receiver to it, drive the Gold over as formerly in ſand ſeveral times with an iterated diſtillation, the oftner the better, let the Gold come to be volatile more and more, and at laſt let all come over. By this repeated driving over, its fixed body is divided, all its Members are torn aſunder and opened, and leaveth willingly its Soul to a ſpecial Judge, of which my third Key will give ſufficient information.

Note further, that after this work theſe ſalt ſpirits muſt be abſtracted from the Gold, which was driven over, very gently in *Balneo Mariæ*, let nothing of the tincture of the Gold come over, that the body ſuffer not any diminution: then take that Gold, or rather theſe Chryſtals of Gold, from which you have ſeparated the water, put it in a Reverberating pan, ſet it under a Muffle, let its firſt fire be gentle for an hour, let all its corroſiveneſs be taken away, then your powder will be of a fair ſcarlet colour, as ſubtile as ever was ſeen, put it in a clean viol, pour on it freſh ſpirit of ordinary Salt, firſt brought to a ſweetneſs, let it ſtand in a gentle digeſtion, let that ſpirit be deeply ting'd and tranſparent, red like a Ruby, cant it off, pour on freſh, extract again, iterate the work of canting off and pouring on, till no more

re tincture of it appeareth, put all these ex-
ctions together, separate them in *Balneo* gently
m the Sulphur of *Sol*, then that powder is sub-
and tender; of great worth; this matter is
h, which in a short processe transmuteth *Lunc*
its tincture to the higheſt perfection, acording
the direction of my XII. Keys.

He that hath some knowledge herein, may
ke this quere: whither this extracted dry Soul
l Sulphur of the King be just that Soul, of
ich Philosophers have this saying: the Philo-
hick work for the preparation of the most
cious stone requireth three things, *viz.* a wet
latile Mercury, or a Mercurial spirit, a wet vo-
ile sulphurous Soul, and a dry astral Salt,
ich after its dissolution together with the two
t must be apparent and known in a wateriſh
m; which way comes that about, because in
s processe nothing is spoken of any Mercurial
rit and volatile Soul, but the Soul of the King
peared in a subtile form of powder? The an-
er hereunto I delay so long till the Queriſt
rns better to understand the distinction in this
ok, and I will perform my promise, and set his
xious and intangled mind at liberty, which is
much troubled about this doubt, and will deal
ith him as a good father may deal with his son;
and with this scope, wherein our Mastery lieth,
ve been fooled most of the Wits, leading them
ptive in their erroneous ways, being led about
a desart of misslead ways, because in their sup-
sed deep wits, they had not conceived so much
the manner, how all things of the world are
nerated, and that every spirit must have a Soul
d every Soul a fit spirit, and that both spirit and

Soul are ſpirits and ſpiritual, which muſt hav
body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought
the higheſt fixedneſs, by ſuch degrees as natu
did afford, inſomuch its nature is found very h
and fiery, freed from all phlegmatick humidi
of which *Lune* is not ſo wholly freed, though
hath obtained a ſulphur-fixed degree, and ſtaye
for the King, to warm her cold body with his h
ſeed, which concerns the particulars, and belon
unto them, which in that place ſhall be plain
demonſtrated. In Gold there is no wateriſh h
midity at all, unleſs it were reduced again in
Vitriol, which would be but an uſeleſs and u
profitable work, and would require huge expe
ces, in caſe the Philoſophers ſtone ſhould be of V
triol of Gold, of which there muſt be had gre
ſtore ; indeed in that Vitriol there would
found a convenient ſpirit, which nature wou
deſire, of a white quality, as alſo a Soul and S
of a glorious eſſence.

But what Countries, Goods, Lands, have be
dilapidated this way, I wave to diſcourſe of on
this warning I give to my Diſciples, nature ha
ing left a nearer way to keep and to imitate tha
that they alſo might take heed to fall into ſuch e
tream and inextricable poverties.

The ſolar Mercury *Sol*, being never brought
far unto deſtruction, neither did the ancient Ph
loſophers ever make uſe of that way, as being
thing clean contrary unto nature, containeth i
deed an humidity, but it is a meer Elemental w
teriſh humidity after its diſſolution, and goe
for nothing, water and other principles do n
ſtand in the Elements, but the Elements reſt
th

principles and ſeeds of Metals, of the which ave ſpoken formerly. Therefore let none be over witty, as to make our ſtone only of dry d fully digeſted Gold: becauſe its phlegmatick midity is entred into a dry fixedneſs and fixed gulation, which is not found ſo in other Me- s, though they alſo are ſubject to a hard coagu- ion and paſſed through the fire, yet are not holly digeſted, nor brought to a full maturity m the natural original root; which ought to taken notice of; and be not offended at my mer writings if they ſeem to run contrary ainſt this. 4

Though I have ſhewed, that the Spirit, Soul, d Body come all from one Metalline eſſence, d muſt be prepared thus, among which I held Gold to be the beſt, however I dealt herein as ſeemed fit for a Philoſopher, the like the ancient iloſophers have done before me, but I hope u took notice of my proteſtation, that I gave ecial cauſe thereby to your ſpeculation, to take e better notice of nature and her principle, and conſider the original, becauſe it was not meet for e to inform all men, how the doors are bolted ithin, and eſpecially at that time, when I never tended to write thus plainly of theſe things, hich are hid even from the beſt of men, but hen my heavenly Prince commanded, at the anging of my mind, not to bury the imparted lent, but to do the like to thoſe, whom God inks worthy, to leave it to them. One rule ore I muſt put to thy remembrance, of ſuch oints, which formerly I have ſet down, of which ſpoke now, that you may the leſs blame me, as I did refuſe theſe things now, which I former- wroteof. 3

Peruſe all ſuch which ſince the beginning the world have written of Metals, you will fi that they were all of one mind, and that I ma uſe of their ſayings: that the firſt and the Metal is a Metal, becauſe the firſt Metal hath ready obtained, and gotten the forth-going ſa of Metals in a Metalline quality, which doth n thing elſe, but that it goeth on unceſſantly in t Metalline generation, as I ſpoke of in the fi and ſecond part of Minerals and Metals, a in this part alſo I have ſpoken of it in ſeve places.

Many have called Gold Lead, and Lead th called Gold, becauſe it was found not only of t ſame ponderouſneſs, but becauſe three deep glit ing ſtones have ſolely gotten from this Pla their tranſcendent perfection, and many ot eauſes beſides, which to relate here, would fall t long and needleſs. And this is it which aske wiſdom to diſtinguiſh in this and in other thin and exactly to ſearch into Gods myſteries, a natures laid before us. But man through *Ada* fall being brought to a deep blindneſs, therefo mens underſtanding are ſo eclipſed, that they c hardly conceive of this, and of other myſti matters in nature.

The obduration being ſo great among the c vetous, that for the moſt part they ſearch and di into ſuch myſteries out of meer covetouſne pride, and ambition, made the ancient Philo phers upon command & inſpiration of the high aim at that, as to put a certain ſtay to their han and to write of ſuch myſteries in ſuch a mann that unworthy men ſhould not underſtand it, a but worthy men only in their illumination mig

perce

ceive it: and writing often one thing, have ingled other among, underſtanding ſtill the one d the ſame. In ſeveral places they ſhewed, that e Philoſophers ſtone is, and comes from an ani- al, others from a vegetable ſeed, and a third rt ſaith, it comes from a Mineral ſeed: others rite that ſtone is made of an animal, vegetable, d Mineral ſeed together. All this is only un- rſtood of the Mineral and Metalline ſeed, and nſiſteth not in any plurality of ſeeds. Hence is Art grew eclipſed, inſomuch that ſcarce one mong many thouſands hardly attaineth unto e knowledge thereof: and for that reaſon is it ld for an Art, becauſe not every Dunce ſhould ring it into his Beetle-head, and why ſhould it? r if this Art were as common as Brewing of er, and Baking of Bread, then any one may dge what good could be look'd for; would not l manner of vices be practiſed publickly without y controlling?

Therefore ſuch men, which in their lofty mind e meerly for Pomp and Pride, muſt be clipp'd their wings, and theſe things ought not to be t into their mouths, things are clear enough r theſe, on whom God intends the beſtowing of em.

I return now to the thing I intended, which is teach a deſirous Schollar, how to proceed fur- er with the extracted Soul of Gold: Truly it much to diſcover ſuch myſteries, I warn every e to make good uſe of them; and note, that if u have the purple mantle of *Sol*, as the ſulphur *Sol*, then be thankful unto God for it, bear evil mind againſt thy neighbour, unlock your lden ſeed according to the Tenor of the

Key, turn it to water; for in our Art there must Body, Soul, and Spirit, which run together in t innermost root, the one layeth hold on the oth melioirateth the same throughout in its wh quality; insomuch that there is a new creat world and earth, which afterward is illuminat by the Soul, and is exalted into a transcende efficacy.

Therefore it is requisite that you know, how infuse your golden seed into the new body, a to bring it to a fluid substance: look about th and see where you may find it: if you find no despair not, but be of good comfort, think up means, and ask counsel of god *Saturn*, he w not let thee go without a resolve, he will put in thy hand a deep glittering *Minera* for an offerin which in his Mine is grown of the first matter all Metals, if this *Minera* after its preparatio which he will shew unto thee, is set into a stron sublimation, mixed with three parts of bole, tyle meal, then riseth to the highest mount a n ble sublimate, like little feathers, or *alumen pl mosum*, which in due time dissolveth into a stron and effectual water, which bringeth thy seed in little putrefaction very suddenly into the first v latility, if so be there be added to it a due quant ty of water, that it may be dissolved therei there the twig with the bulk doth unite, th they are able to ascend above the highest mou tain, and stay inseparably together a Soul and Sp rit, or a Spirit and Soul.

It is requisite, that you be stored with water f the body or Salt to dissolve the same also, an coagulate the same into a new clarified body which will never part asunder, neither in lov

n

woe, because they are of one nature, nativi- and original, and have been so from the be- ning. For they all have their beginning and th from the power of this volatile bird. But member well that these Mineral spirits are in her Metals also, and are found effectual in one ineral, from whence with more ease and less harges it may be had: the business is only here- n, that you learn to know, what this Mercurial pirit, Mercurial Soul, and Astral Salt is, that the ne may not be taken in stead of the other, which would cause a huge errour. You will finde, that he nature of the golden sulphur consisteth only n all Metals, which are comprehended among he red, and have a fellow dominion with other Minerals, by reason of the fiery tinging spirits, but the magnetick power and its quality resteth in its white Mercurial spirit, which bindeth the Soul, and dissolveth the body, therefore the *Astrum* of *Sol* is found not only in Gold, that with the addition of the spirit of *Mercury* and the *Solar* Salt only the Philosophers stone could be made, but may in like manner be prepared artificially out of Copper and Steel, two immature Metals, both which as male and female have red tinging qualities, as well as Gold it self, whither the same be taken out of one alone, or out of both, being first entred into an Union. Besides, this Mineral in our Mothers tongue is a Mineral, called *Copper* water, and of broken, or digged Verdigreece, or Copper, there can be made a Vitriol, in all which is found gloriously a Soul of the best Gold, and come well to pass very profitably many ways, no Country clown can believe it. Therefore note here, what you ought to observe,

intend thy thoughts, and give not over, unless you be come so far, that you know natures mystical conjunction and her dissolution, then you will find, what is requisite for you to know, and return thanks unto thy Creator, make use of it for his glory, and be beneficial to the needy.

This white spirit is the true Mercury of Philosophers, which hath been before me, and will be after me, without which the Philosophers stone, and the great mystery cannot be made, neither *universally* nor *particularly*, much less a *particular* transmutation. And this spirit is the Key to the opening of all Metals, and their locking in again. This spirit is associable unto all Metals, because they have their descent from its sanguinity, as you heard often. For it is that true *primummobile*, sought of many thousands, and found by few, and yet all the World is greedy of it, is sought afar off, and found near at hand, it is and moveth before the eyes of all men, for if this spirit be fed with a Metalline Sulphur and Salt, of these three there will be one matter made, not much unlike to the Philosophers great stone, however duly must it be proceeded in, and a true process from the beginning to the end must be observed: for this corporal Salt, must be dissolved into this spirit, dissolved, turn'd, and brought into its *prima materia*, as the spirit himself is: then both these of one equal descent and birth by means of fire with coagulating of the spirit may be generated a third time to a firm fixation, and to a pure transparent white clarified body, then after this accomplished (*albedo* the Soul) which is dissolved, must seek for her rest again, penetrate such a pure body, unite with the same, and rise her

er dwelling therein, that these three be permanent, and abiding constantly in one body eternally clarified.

And that you may be informed, how in this manner both your dissolved seeds, as the spirit of Mercury, and the Soul of the Gold be made again fix and corporeal, note that it is done only by the proper Salt of *Sol*, which in this Art is called a body. Now observe here, that you take no heterogeneal thing in stead of it. What manner of process is here used, read my fourth *Key*, where the truth of it is held forth with singular examples, and proofs; but you are specially to observe (in case you do not understand that *Key*) this plain and true information, look upon the body of Gold, not as if no other benefit could be reaped of it, but only his Soul; not so: impute no such weakness unto that body, but after you have drawn forth its *Sulphur*, there is yet in it the Salt of glory, and the triumphant victrix, without which your spermatick seed cannot be brought unto any coagvlation. And even this Salt now, of which I made so long a discourse, how you ought to bring it out of its corporeal form through means of the spirit of Mercury into its *prima materia*, is afterward turn'd again into a deeply purified and exalted body.

Therefore take your *Solar* earth, out of which you drew your seeds, or the true *Lions* bloud, and reduce it by reverberating to a fix'd powder, and subtile impalpable ashes, extract from thence a very subtile Salt, as bright as Ivory is, hereafter I will teach you in the Manuals, how the body of *Sol* is anatomized by the *particulars*, and to bring it into a *Sulphur*, *Salt* and *Mercury*. Then proceed

unto

unto the practick and conjunction, and have a care, that you be provident therein, that at their conjunction you do not too much to the one, nor too little to the other, take notice of the quantity, and obſerve exactly the diviſion of the ſeeds, hereunto miniſter a certain meaſure, and mark my ſixth *Key*, then proceed in the begun proceſs, according to the order of the ſeventh, eighth, ninth, and tenth *Key*'s, as formerly I had informed you about it, go on with it to the appearance of the Kings honour and glory, to his higheſt purple garment, and pure gold piece, is called the triumphing Lord and Conquerour over all his ſubjects, from the Eaſt to the Weſt; which if you have attained unto them return thanks to God, be fervent in praying, be mindful of the poor, be a ſtudent unto ſobriety, temperance, abſtinence, and above all unto taciturnity: for it is the greateſt and moſt hainous ſin, to let unworthy men know of it.

The augmentation of this heavenly ſtone, as alſo the fermentation is needleſs to be ſpoken of in that place, as being deſcribed in my two laſt *Keys*, & held forth to the full, not doubting if God grants ſo much bleſsing, and imparteth this ſtone, the ſenſe of theſe two *Keys* will be more conceived of: for no heterogeneal things muſt be brought to our Metalline ſubſtance, neither at the beginning, middle, or end, but the Mercurial ſpirit, and the digeſted Medicine, ſpoken of in my eleventh *Key*.

To be further as good as I promſed, concerning other things, quoted in my *Keys*, know ye, that no Philoſopher is tied wholly unto the Metal of Gold, of which I ſpoke largely hitherto, and diſcribed the true fundamentals thereof, and

as

as you heard afore, the whole myſtery lieth herein, *viz.* in the tinging of red fiery ſpirits of Metalline Souls, and all what is tinged red, and is known to have a fierced ſulphur, all ſuch are kind to the *Solar Aſtrum*, and when the Mercurial ſpirit is joyned with, then the proceedings may go on *Univerſaliter* and *Particulariter*, that a tincture be obtained from them, whereby Metals and *vulgar Mercury* can be exalted, and be ordered according to the tenor of the proceſs.

Such Souls and goldiſh *Sulphurs* are found moſt effectual in *Mars* and *Venus*, as alſo in *Vitriol*, and both *Venus* and *Mars* can be reduced into a moſt effectual *Vitriol*, in which Metalline Vitriol afterward all the three *principles*, as *Mercury*, *Sulphur*, and *Salt* are found under one heaven, and with little pains and ſhort time each can be taken out of it apart, as you ſhall hear, when I ſhall make further relation of the Mineral *Vitriol*, which is digged in *Hungary*, of a high gradation. Now if you have wit and underſtanding, and art inclined and heartily deſireth to conceive of the true meaning of my *Keys*, and of my other writings, thereby to unlock the locks of Metals for our ſtore, then you ſhould have taken notice and obſerved, that in all theſe I have written not only of the Metal of *Sol*, of its *Sulphur* and *Salt*, but I have interlined and mingled alſo, and made *uniformal* other red Metals, from whence may be had the *myſtical Maſtery*: therefore men ought to iterate often the reading of Philoſophick books, then a true ſenſe and meaning may be drawn from them, which without divine illumination cannot be neither, *&c.*

But hoping that thoſe, who are fully and really

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ly resolved to incline thtir hearts unto wisdom will give more attention thereunto, than the other mad worldlings, for whom these my writings were not intended: for I spoke as plainly as ever possibly I could, and this kindled light shall further be purified, so that true and sincere Novices may have a full light without an eclipse from their beginning to their ending. To which end I took these pains to disclose that, which all the World was silent in, and concealed it to their last end, and buried it in silence to their very graves.

The scope I aimed at in so doing, was not to hunt after any vain glory, but rather, that Gods gracious provident goodness might be held forth unto posterity, that the future ages might become seeing, and some of the posterities eyes might be kept open, and be helpful unto their needy fellow Artist, and make them partakers of Gods graces and gifts, Though my mind be mightily perplexed, when I think on what I have done, because I write so plainly, not knowing into whose hands after my departure these my writings may come: However, I hope, let them be what they will, that they will remember, and lay to heart my faithful writings inserted in my former and these present writings, that they deal with this book, and use it so, that they may give good accompt for it to Almighty God.

Touching further the *Vitriol*, I should make mention of it in my Manuals, where I treat and write generally of Minerals; But it being such a singular Mineral, whose fellow whole nature doth not produce, besides, Vitriol before all others is of great affinity unto Metals, and is next kin unto them,

them, for out of all Metals there can be made a Vieriol, or Chryſtal (Chryſtal and Vitriol is taken for one) therefore I would not bereave it of its own praiſe, and put its commendation too far off, but rather preferr it, as there is juſt cauſe, before other Minerals, and the firſt place, next to Metals ſhould be given unto it, for (ſetting aſide all Metals and Minerals) this is ſufficient to make the Philoſophers ſtone of it, which no other in the World can do the like, though ſome *particulariter* are a help to further that work, and Antimony alone is a ſufficient Maſter hereunto, as in its due place more ſhall be ſpoken of. However none is thus much dignified in its worthineſs, that the ſaid Philoſophick ſtone could be made of it as this Vitriol is. Therefore ancient Philoſophers have concealed this Mineral as much as ever they could, and would not reveal the ſame to their own Children, that they ſhould not divulge it in the World, but be kept ſecret, though they publiſhed, that ſuch preparation is made out of one thing, and out of one body, which hath the nature of *Sol* and *Lune*, and containeth alſo the Mercury, wherein they ſaid true enough, becauſe it is ſo. But here I muſt admoniſh you, that you may turn this argument, and ſettle your thoughts wholly upon Metalline Vitriols, becauſe I intruſted you, that out of *Venus* and *Mars* there can be made an excellent Vitriol, wherein are found the three principles for the generation of our ſtone, but you muſt further note alſo, that nevertheleſs theſe three Metals, as *Spiritus*, *Anima*, *Corpus* are buried and hid in a Mineral Vitriol, as in a Mineral it ſelf. Uuderſtand this according to the diſtinct natures of Vitriol.

For

For the beſt, which according to my experience ſhewed it ſelf moſt effectual, herein is that, which is broken, and digged in *Hungary*, of a very deep degree of tincture, not very unlike unto a fair blue *Saphir*, having very little of humidities, and other additionals, or ſtrange Oars: the oftner it is diſſolved and coagulated, the more is it exalted in its deep tinging colour, and is beheld with great admiration.

This high graduated *Vitriol* is found crude in thoſe places, where Gold, Copper, Iron, is broken and digg'd, and is abundantly tranſported from thence into forraign parts, inſomneh that ſometimes there is great ſcantneſs of it in thoſe parts, and elſewhere.

Though the vulgar people can afford no better name to it, calling it only a *Copper-water*, however, ancient Philophers by reaſon of its unſpeakable vertue and dignity extoll'd it, and call'd it *Vitriolum*, for that reaſon, becauſe its ſpiritual Oyl containeth all the three principles of all the triumphing qualities.

If you get ſuch deep graduated and well prepared Mineral, called *Vitriol*, then pray to God for underſtanding and wiſdom for your intention. and after you have calcined it, put it into a well coated Retort, drive it gently at firſt, then increaſe the fire, there comes in the form of a white ſpirit of vitriol in the manner of a horrid fume, or wind, and cometh into the Receiver as long as it hath any ſuch material in it. And note, that in this wind are inviſibly hid all the *three principles*, and come together out of that dwelling, therefore it is not neceſſary, to ſee k and ſearch always

ways in precious things, because by this means there is a nearer way open unto nature's mysteries, and is held forth to all such, which are able to conceive of Art and Wisdom.

Now if you separate and free this expell'd spirit well and purely *per modum distillationis*, from its earthly humidity, then in the bottom of the glass you will find the treasure, and fundamentals of all the Philosophers, and yet known to few, which is a *red Oyl*, as ponderous in weight, as ever any Lead, or Gold may be, as thick as bloud, of a burning fiery quality, which is that true fluid Gold of Philosophers, which nature drove together from the three principles, wherein is found a spirit, soul, and body, and is that *philosophick Gold*, saving one, which is its dissolution, during the fire, and not subject to any corruptibleness, else it flieth away with Body and Soul, for neither water nor earth can do it any hurt, because it receiveth its first birth and beginning from a heavenly water, which in due time is poured down upon the earth.

In these together driven goldish waters lieth hid that true bird and *Eagle*, the King with his heavenly *Splendor* together with its clarified *Salt*, which three you find shut up in this one thing and golden property, and from thence you will get all that, which you have need of for your intention,

Therefore set that golden body you have obtained, which in dignity and vertue is exalted beyond all other Gold, into its due and lawful dissolution, its due time, then the Angel of the highest will appear unto thee, and tell thee that it is the *Sesolver* of all the mysteries in the World, re-

ceive

ceive it with joy and keep it ſafe, for its quality is more heavenly than earthly, therefore doth it heartily incline to ſtrive after that, which is above, from whence it had its Original.

If you have ſeparated this Prophet from his matter which remained, then you need not to undertake any further proceſs, you were taught *parabolically* in my XII. Keys. For even in his remaining formal ſubſtance you may find, and expect from thence a pure immortal Soul, together with the glory of the Salt, both which are obtained by means of the ſpirit, and muſt be had from thence, and no impure, or contrary thing muſt be added thereunto. And it is done in the ſame manner as I told you in my *Keys*, with the Soul and Salt of the Gold by the ſaturnal water, in whoſe place this ſpiritual Mercurial ſpirit might be uſed with better advantage. N3 169

Obſerve only this difference, that the Salt muſt be drawn forth from the Mercurial body, as it hapned unto the Soul, with the ſpirit of Mercury; whereas on the other ſide the Salt of Gold muſt not be drawn forth with the ſaturnal-water, becauſe it is too weak for the body of Gold, but with a water, which hath been expreſſed in the deſcription of *particulars*.

This diſtinction muſt be exactly obſerv'd, being of great concernment, becauſe the Salt of Vitriol is not ſo ſtrongly guarded, and is not in ſo fix'd a body, as the Gold is, but is ſtill an open body, which ſaw no coagulation as yet, nor paſſed it through any melting fire, therefore that body never came as yet to any compactneſs, there is room left for its own ſpirit to enter into, can embrace, and unite with its like, and a ſnow white

white extraction of Salt may be had, whereas on the other ſide a ſharper matter muſt penetrate Gold, as you ſhall hear, when I ſhall ſpeak more of it in its due place.

Behold now, my friend, whatſoever thou art, what mind I bear towards thee, and how I am affected unto thee in my heart, the like I never durſt look for from thee. Conſider it well, how ſincerely and faithfully I diſcloſe unto thee all thy locks and bonds, whereby the whole Philoſophick wiſdome is ſhut up, which hitherto never entred into any mans thoughts, much leſs that ever it was practiſed, or diſcovered; and nothing cauſed me to do it, but only Gods infinite mercy, my good will and love toward my Neighbour, which my Predeceſſors have not done ſo compleatly, and was put off unto me to do it.

Having thus ſeparated your three Mineral bodies, and ordered them into certain diviſions, and put away the dregs, wherein they lie hid, then look to it, that you neglect none of it, by the diminiſhing of the quantity, which would prove a great fault to your work, and keep each in its own and due quantity, otherwiſe in your work you cannot come to a happy end.

This is the thrift which ſo many have miſſed, and have writen great volumes about it: for all what cometh from our Philoſophick Gold, and hath divided it ſelf into three parts, the ſame muſt be brought into one, without any loſs and diminution, which is to enter into a new form again, and become a meliorated ſubſtance, and nothing of it muſt be done away, but only the *feces terræ* in which the glorious Salt had its dwelling. Therefore do that I told you of, and

joyn the ſpirit with the body, bring the body alſ into a ſpirit, diſſolve and exalt it into the highe ſpiritual power, in that diſſolution the bod turns to a ſpirit, and the ſpirit with the bod uniteth and joyneth into one ſubſtance, that afte the exchanging of all manner of colours, ther cometh a white body like ſnow, tranſcending a whiteneſſes. This is the greateſt myſtery of thi world, about which among the learned and ſup poſed wits, ſuch diſputings in the world hav been, that a palpable thing, and a viſible on could be reduced into its *prima materia*, and ou of that may be made again a new clarified an better ſubſtance, by the bountiful nature leadin the way thereunto.

Thus you have made aud brought into the world the *Queen* of *Honour*, and the firſt *born daughter* of Philoſophers, which after her due pertection is called the white *Elixir*, of which great volumes are extant. Having brought your work thus far, then you have deſerved to be received into the *Turba* of Philoſophers, and you get more Art, Wiſdom, and Underſtanding than all Sophiſters, which prate much of theſe myſtical things, and yet know not the leaſt thing of it. Therefore it is juſt that you ſhould be preferred before them, and let them ſit below thee in ſhame and diſgrace, and in their darkneſs of miſ-underſtanding, ſo ſong till nature doth enlighten them alſo.

That you may bring and lead that new Philoſophick Creature by the means nature afforded, unto the higheſt perfection, after which your heart with all her endeavours doth ſtrive, then remember that neither man nor beaſt without a

living

ing Soul can neither ſtir nor move: and as
n here in this life, through temporal death
eth his Soul, offering the ſame again unto the
mighty God, from whom he had it firſt, into
mercy and merits of *Jeſus Chriſt*, where after
departure of the Soul the dwelling, as the
dy of it, is left quite dead, which is buried in
ground, where it rotteth, and muſt return
o duſt and aſhes, being a due reward, which
fall of our firſt parents in Paradiſe have de-
ved, and from them, as by an inheritance is
l'd upon us: after which putrefaction there
raiſed again on the great day new and clarifi-
bodies, and the departed Soul taketh her dwel-
g up again in that new body; after that, there
o more parting of body nor ſpirit, nor ſoul:
t becauſe the Soul finding a clarified body, then
th the ſame ſhe maketh an everlaſting Union,
ich neither Devil nor Death can deſtroy, nor
joyn any more, nor bring it into any corrupti-
, but from henceforth into all eternity we are
d ſhall be like unto the beſt Creatures of God,
ich before our mortality and departure of the
rit, of the ſoul and body could never be, God
lp and grant unto us all a bleſſed reſurrection.
men.

This high and mighty example having its
ndation, not in humane thoughts, wit, or
ide, nor in an ungrounded prating but in the
eat *Creatour*'s true word, which he hath re-
aled unto us through his ſervant and holy Pro-
et *Moſes*, doth inform you, what you ought to
further with your new begotten Creature, that
u may get a perfect birth withont any defect,
the praiſe of the Higheſt, the Father of lights

and mercy, from whom we receive all perf gifts which he graciously bestoweth on his Ch dren, for which we are not able to return suffi ent thanks unto him.

Now if you will proceed well in your wo then joyn the new body with his Soul, which y formerly drew from, that the compound in vertue be compleat, and there be apparent in t end a *plusquam perfection* of it: then is beg ten the *Red King* of glory in a fiery substan and highly clarified body, exalted above all po ers upon earth, from thence springeth the gold fountain, he that thinketh of it is renewed in his Members, and there risn wholly a new lif for the which God be praised for ever more.

The augmentation of this huge treasure tog ther with the fermentation thereof, for the tra mutation of Metals doubtless you have taken n tice of exactly afore, where I wrote of Gu how it must be handled, and what direction have given you, thereunto, the same you must o fer; for here is all one process from the middle the end, the beginning only asketh alteration, reason of the two distinct matters: for t which God be praised whom we beseech, to gi us his grace and blessing, that we may make goo use of this treasure, and after this life we m enter into the heavenly Kingdome.

The love to my Neighbour hath moved me write of these things, which in my long exper ence I found to be true, following the steps bountiful nature, which made me a Sooth-say in natural things, and I am assured, that if the my writings are made publick after my deat and my other books sharing in the same fortun th

ney muſt undergo many cenſures. For ſome will extreamly condemn me, delivering me unto Satan, becauſe I have written ſo plainly: Others here will be, which will quite overthrow my writings, crying them out to be Lies, Superſtition, and Diabolical works, the like cenſure other Illuminated men before me have undergone, which they feel to this day; for men are ſo incredulous in theſe points, that ſo mighty an operation ſhould be found againſt all manner of infirmities, beſides the tranſmutation of Metals in ſo deſpicable a matter, (over which the *Iron Man* with his eſpouſed Wife *Venus*, together with the deep glittering *Sol*, is, and muſt have the predominancy) and with incredible profit it ſhould by Art be brought to ſuch perfection. The Art being great, and the matter ſo contemptible, it procureth the more doubt and unbelief: theſe unbelieving men I let underſtand only this notable example, whereby the eyes of thoſe, that are going unto *Emaus*, ſhall be opened, and thereby ſhall acknowledge that I have written no untruth, but diſcloſed ſuch a truth very plainly. And note, that the ancient Philoſophers endeavoured to deſcribe the preparation of the ſtone under a notion of diſtilling of wine and the ſpirit thereof, which in their work are almoſt like one to another. For 1. they taught out of the beſt wine to make a ſpirit, without any ſtrange phlegme, which to this day among vulgar Artiſts muſt be, and is called the right and true myſtical ſpirit of wine, whereas it may ſoon be proved, that this ſuppoſed ſpirit of wine containeth much inviſible humidity, or phlegme, in an inſenſible manner, which is nothing elſe,

but its vegetable Mercury: for the fiery ſpirit of wine is the true fire and ſoul of the wine. Every Sulphur containeth ſecretly its original and principal Mercury: Vegetables in their kind, the Animals in their kind, and the Minerals alſo after their kind. 2. They taught how this ſpirit of wine muſt be ſeparated in two diſtinct parts, namely, that this ſpirit of wine be poured upon white calcined tartar, and be drawn over in a gentle diſtillation. In this diſtillation is ſeparated the ſecret and true ſpirit of wine from its Vegetable Mercury, as I faithfully informed you in my Manuals. From the remaining earth they taught a Salt be drawn, to be added to the rectified ſpirit, whereby it is fortified and ſtrengthned in its ſubſtance, and at laſt the Philoſophers ſtone ſhould be generated. It is mightily againſt Gods ordinance, that a Vegetable ſhould produce an Animal, or an Animal produce a Mineral. By way of a parable, the practick part is held forth under the notion of this preparation. Now as they taught of the wine, ſo in like manner alſo by a ſhort way may our Gold be prepared, (not the uſual and common Gold) and may be diſſolved, divided, ſeparated, and brought into its firſt principle.

But you muſt note, that this diſſolution and ſeparation was never deſcribed plainly by any of the ancient Philoſophers which lived before me, and knew the *Magiſterium*, why I do it, the love to my Neighbour hath moved me thereunto, which I bear from the Center of my heart to all thoſe, which overcome this myſtery without falſhood, and ſhunning vices with a faithful heart, in a ſincere knowledge and real piety. In the

the first place be inform'd, that our Gold (so much spoken of hitherto) must never be taken for such Gold by any of our Disciples, which hath been melted, and fully digested by nature, for herein such errour is committed, that men dilapidate all what they have, and loose both the beginning and end of all their works. Although not only from Gold, but from other Metals also this *Clenodium*, and Jewel may be had, in the preparation of it, *particulariter* much profit and advantage may be gotten in that, which concerneth mans health, as hath been formerly told; however, without the spirit of Mercury the *Universal* of the World to be gotten meerly from the body of *Sol*, is impossible, and will be impossible, unless the Creatour of all things produce another ordinance, to change and alter his Creature after his own will. But as that is impossible, so it is impossible also, to deal against Gods Creature in rhat kind, as to find out that wholesome profit, which to your longing desire you expect. You may believe it for a truth, as Christ himself is, that the Philosopher's stone would not be so strange, rare, and unknown a thing, it would be common to Kings and Potentates, if God would permit it to be made of Gold alone, and the three Jewels of infinite fixed vertues hid therein, could be had out of it!

My intent is not in this present Treatise to use any prolixity in writing; those that are not quite blinde, and have their eyes open, have enough already to attain unto real knowledge, and command both his mind and hands, not to pass by the weightiest, and esteem high things that are unworthy, and to fall with the blind into the pit,

made for them. To thoſe that are real in their deſire for to attain unto art and wiſdom, and intend to progate the ſame without ſophiſtication and deſire in reality to glory in that honourable truth, you may ſhew a real proof of it in this manner.

I tell thee really for the higheſt truth, that you may diſſolve *our Gold*, naturally driven together in a ſhort way, to bring it to its *prima materia* and is done thus: take the known Mineral Spirit, in which our *Mercury*, *Sulphur*, and *Salt* is ſhut up, containing that Philoſophick myſtical Gold, pour that *guttatim* upon white calcined tartar, theſe two contrary qualified matters will be tiſsing, let them ſtay together till their contention and ſtrife be ended, and our Gold hide itſelf inviſibly in the vegetable *Salt acre*, or in the belly of tartar: lute a Helmet to it, diſtil it at firſt gently in *Balneo*, then increaſe your fire, then *Hermes* his volatile *bird* will fly away from our Gold in that *ſublimation*, and ſit on the higheſt pinnacles of the Temple, looking about which way to betake himſelf, but ſoon is catch'd in the *Receiver*, which muſt be pure and very dry: when you ſee thhis flight is but ſlow, then take the glaſs out of the *Balny*, ſet it in aſhes, increaſe your fire, then will ſhe fly more nimbly, keep that fire ſo long till all is come over, and her brother the *Red Dragon*, hiding his redneſs under a red colour in a whitiſh fume, will begin to follow after his flying brother. Then ceaſe with the fire, the drops being all fall'n from the Helmet, take it off, that which you find in the *Receiver*, you are to keep as a treaſure of myſteries. In this manner you have gotten wiſdome, underſtanding, and

skill,

kill, the fundamentals alſo, and deſires of Philoſophers: by this ſhort witty proof you learn and get that knowledge, how this water may be ſought after, found, and lighted on, and is not to be eſteemed a common water, but is that real infallible *heavenly water*, of which at the beginning I have written, and repeated the ſame the oftner; which in a ſpiritual manner from the *heavens power* is poured down upon earth, beginneth and accompliſheth the generation, of all Metals, for that reaſon the ancient Philoſophers call'd this water *Mercury*, but I call it the *Spirit* of *Mercury*.

Now if you proceed right in this work, and you know what food and what drink to give to this bird, *viz.* Sulphur and Salt of Metal, then you may attain unto the end of the great work, which is almoſt like unto the Philoſophers great work, and you may get profit infinitely *particulariter* many ways; you muſt note, that this is not the trne Philoſophick diſſolution, but only one, which *particulariter* performeth ſtrange matters, and is a *ſpeculum*, in which our Mercury, our *Sol*, and our *Lune* is ſeen bleaking, which is a preſent confuting of unbelieving *Thomaſes*, diſcovering the blindneſs of ignorant men. The diſſolution of the three *principles* I have deſcribed unto you formerly, which is of a ſlower pace, requiring time and patience, and an exact attention to make, or bring *three* into *one*, which work is done in it ſelf *per ſe*, without mixing of any heterogeneal matter, only that which lyeth hid in it, muſt do it. For the Fountain of ſalvation is the illumination of the Soul, and the Salt of the clariſied body, are all in that one thing, exiſtent from *one*,

two, or *three*, which must be brought and reduced to *one*, which is the golden vertue of all Metals, exalted above all powers, together with the *Eagle* and white body, which are no where together, but only in this *one* are found, and in that which is next kin unto it, which knowing Philosophers always held in great esteem, but ignorant and blind men despised and disgraced the same. But those, whose eyes are once opened, love to stick unto much, covet to hide the matter from wicked men, and study day and night how the ignorant might be kept from it. Thus I close this third part.

And before I begin the fourth part, concerning *Particularia*, I must needs speak something of the Philosophers *Vitriol*, *Sulphur*, and *Magnet*.

My friend, you must note, that this description I make now of the essence of Vitriol resteth only upon trials made, the victorious triumph of the highest wisdome came by inheritance from the most ancient Philosophers unto me, and comes now unto thee, wherein experimentally it's found, that there is a subterranean *Mineral Salt*, called *Vitriol*, which for dying of Cloaths, and many other uses, men cannot well possibly be without it, for it carrieth on and eateth through, by reason of its sharpness, which is distinct from other Salts, in respect of their qualities: for the *Mineral* of this Salt is strange, of a very hot and fiery quality, as apparent in its spirit, and containeth a twofold spirit, which is *miraculum naturæ*, and is not found the like in other Salts; and this Salt is an *Hermaphrodite* among other Salts, it is white and red, even as you will have it, it hath an extraordinary medicinal quality, performing things

things in an incredible manner. This Salt containeth a combuſtible *Sulphur*, which is not in other Salts. Therefore in Metalline affairs touching their tranſmutation, it performeth more than others, becauſe it helpeth not onely to open ſome, but helpeth the generation of others, by reaſon of its *innate* heat. When Vitriol is ſeparated by means of fire, then its ☿ ſpirit at firſt comes in a white form, after that there comes from its earth a spirit of a red condition, ſtaying in the earth, the Salt being united with its expell'd Mercury and Sulphur, can ſharpen them: the remainder that ſtayeth behind, is a dead earth, of no efficacy. Let this ſuffice for your learning, and conſider well what the Creator holds forth unto thee, in nature by this now kindled *ternarie*: for as you find in Vitriols body three diſtinct things, as Spirit, Oyl, and Salt, even ſo you may expect from its own ſpirit again (which without the mingling of its Oyl, is driven from its matter) three diſtinct things, even as you did formerly from the body of Vitriol, which deſerveth very well the name of *Speculum ſapientiæ phyſicæ*, held forth purpoſely to man to view himſelf. For if you can ſeparate this ſpirit of Vitriol as it ought, then that affords again unto you three *principles*, out of which only, without any other addition, ſince the beginning of the world the Philoſophers ſtone hath been made: from that you have to expect again a ſpirit of a white form, an Oyl of red quality, after theſe two a Chriſtalline Salt, theſe three being duly joyned in their perfection, generate no leſs than the Philoſophers great ſtone; for that white ſpirit is meerly the Philoſophers Mercury, the red Oyl is the Soul,

and the Salt is that true Magnetick body, as I told you formerly. As from the ſpirit of Vitriol is brought to light the red and white tincture, ſo from its Oyl there is made *Venus* her *tincture*, and in the Center they are much diſtinct aſunder, though they dwell in one body, poſſeſsing one lodge: it matters not, for the will of the *Creator* was ſo, to hide that myſtery from unworthy men: obſerve and conſider it well, if ſo be you intend to be a true follower of Philoſophers; In this knowledge lyeth hid an irrecoverable errour, worldly wits cannot conceive of it, that the ſpirit of Vitriol, and the remaining Oyl ſhould be of ſo great diſtinction in their vertue. Touching their properties, the ſpirit being well diſſolved, and brought into its three *principles*, Gold and Silver only can be made by it, and out of its Oyl only Copper, which will be apparent in a proof made. The condition of the ſpirit of Vitriol, and its remaining Oyl is this, that where there is *Copper* and *Iron*, the *Solar* ſeed commonly is not far from it, and again where there is ſeed of Gold at hand, Copper and Iron is not far from it, by reaſon of its attractive Magnetick quality and love, which they, as tinging ſpirits in a viſible manner continually bear one to another. Therefore *Venus* and *Mars* are penetrated and tinged with the ſuperabounding tincture of Gold, and in them there is found much more the *root* of the *red tincture*, than *in Gold* it ſelf, as I made further relation of it in my other books, unto which there belongeth alſo the *Minera* of *Vitriol*, which goeth beyond theſe in many degrees, becauſe its ſpirit is meer Gold and *rubedo*, a crude indigeſted tincture, and in very truth (as Gold himſelf

ſelf is) is indeed not found otherwiſe. ✱

But this ſpirit, as you heard, muſt be divided into certain diſtinct parts, as into a ſpirit, ſoul, and body, the ſpirit is the Philoſophick water, which though viſibly parted aſunder, yet can never be ſeparated *radically*, (becauſe of their unavoidable affinity they bear, and have one to another) as it appeareth plainly, when afterward they are joyned, the one in their mixture embraceth the other, even as a Magnet draweth Iron, but in a meliorated eſſence, better than they had before their diſſolution. This is the thrift, beginning, middle, and end of the total Philoſophick wiſdome, affording riches and health, and a long life; it may rather be ſaid, and really proved, that this ſpirit is the eſſence of *Vitriol*, becauſe this Spirit and Oyl do differ ſo much, and were never united radically, becauſe the Oyl cometh after the the ſpirit, each can be received apart: This fiery ſpirit may rather and more fitly be called an eſſence, ſulphur, and ſubſtance of Gold, and it is ſo, though it lyeth lurking in Vitriol as a ſpirit. ✱ ✱

This golden water, or ſpirit drawn from Vitriol, contains again a ſulphur and Magnet, its ſulphur is the *anima*, an incombuſtible fire, the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the ſame, and are inſeparable Companions. Firſt in a gentle heat is diſſolved the undigeſted Mercurial ſpirit, by this is further extracted, after a Magnetick quality, the *ſulphureous anima*, in that earth ſticketh the Salt, which is extracted alſo in a Magnetick way by the Mercurial ſpirit, ſo ſtill the one is a Magnet unto the other, bearing a

Mag-

Magnetick love one to another, as ſuch things, where the laſt together with the *medium* is drawn forth by the firſt, and are thereby generated, and thus take their beginning. In this ſeparation and diſſolution the Spirit, or Mercury is the firſt Magnet, ſhewing its Magnetick vertue toward the Sulphur and Soul, which it *quaſi Magnes* attracteth, this ſpirit *per modum diſtillationis* being abſolved and freed, ſheweth again its Magnetick power toward the ſalt, which it attracteth from the dead earth; after the ſpirit is ſeparated from it, then the Salt appeareth *in its purity*; if that proceſs be further followed, and after a true order and meaſure the conjunction be undertaken, and the Spirit and Salt be ſet together into the Philoſophick furnace, then it appears again, how the heavenly ſpirit ſtriveth in a Magnetick way to attract its own Salt, it diſſolveth the ſame within XL. days, bringeth it to an uniform water with it ſelf, even as the Salt hath been before its coagulation. In that deſtruction and diſſolution appeareth the hugeſt blackneſs and *Eclipſe*, and darkneſs of the earth, that ever was ſeen. But in the exchange thereof a bright glittering whiteneſs appearing, then the caſe is altered, and the diſſolved fluid wateriſh Salt turns into a Magnet; for in that diſſolution it layeth hold on its own ſpirit, which is the ſpirit of Mercury, attracteth the ſame powerfully like a Magnet, hiding it under a form of a dry clear body, bringing the ſame by way of uniting into a deep coagulation and firm fixedneſs by means of a continued fire, and the certain degrees thereof.

The King with the white Crown being thus generated, and by exiccation of all humidities being

eing brought to a fixed ſtate, then is it nothing lſe, but earth and water, though the other Elements be hid therein inſenſibly; however, both heſe keep the predominance, though the ſpirit urn to earth, and can never be ſeen in a watery orm, and this double new born body abideth till in its Magnetick quality; for as ſoon as its departed Soul is reſtored after its white fixation, hen like a Magnet it attracteth the ſame again, niteth with it, then are they exalted to their ighеſt tincture and *rubedo*, with a bright tranſparentneſs and clarity. Thus in brief you have ſhort relation of Vitriols, Sulphur, and Magnet. Pray to God for grace, that you may conceive right of it, put it then to good uſe, and be mindful of the poor and needy.

At the cloſing I annect this briefly, to hold forth unto you a natural proof, that you preſently fling and throw down the *Sophiſter*, and take his Scepter from him. Note, that from all Metals, eſpeeially from *Mars* and *Venus*, which are very hard and almoſt fixed Metals, of each apart can be made a *Vitriol*; this is the reduction of a Metal into a Mineral: for Minerals grow to Metals, and Metals were at firſt Minerals, and ſo Minerals are *proxima materia* of Metals, but not *prima*: from theſe vitriols may be made, other reductions, namely a ſpirit is drawn from them by the vertue of fire.

This ſpirit being driven over, then there is again a reduction of a Mineral into its ſpiritual eſſence, and each ſpirit in its reduction keepeth a Metalline property: but this ſpirit is not the *prima materia*. Who is now ſo groſs and abſurd, that ſhould not be able to conceive further and believe,

believe, that by theſe reductions from one to th other there be a way to *prima materia*, and a laſt to the ſeed it ſelf, both of Metals and Min rals : though there be no neceſsity to deſtroy Me tals, becauſe their ſeed in the Minerals is foun openly fixed.

O good God, what do theſe ignorant me think; is not this a very eaſie, and Childrens lik labour? the one begets the other, and the on cometh from the other, is there not bread bak' of Corn, upon diſtinct works? But the World blind, and will be ſo to the end of it; Thus muc at this time, and commit thee to the protectio of the Higheſt.

End of the third Part.

THE

FOVRTH PART

OF

BASILIUS VALENTINUS

His last

TESTAMENT,

he Manuals *wherein he treateth, how Me-*
tals and ſome Minerals may Particu-
lariter *be brought to their higheſt*
preparation.



LONDON,

nted by S. G. & B. G. for Edward Brew-
ſter, at the Crane in Saint Pauls
Church-yard, 1670.

THE FOVRTH PART OF

Particulars *from the ſeven Metals, how they may be prepared with profit.*

Firſt of the Sulphur of *Sol*, whereby *Lune* is tinged into good Gold.

TAke of pure Gold, which is three times caſt through *Antimony*, and of well purged *Mercury* vive, being preſt through leather, ſix parts, make of it an *Amalgama*, to the quantity of this Amalgame grind twice as much of common Sulphur, let it evaporate on a broad pan in a gentle heat under a Muffle, ſtirring it ſtill will with an Iron-hook, let the fire be moderate, that the matter do not melt together, this Gold calx muſt be brought to the colour of a Mary-gold flower, then is it right, then take one part of Saltpeter, one part of Salarmonic, half a part of grinded peebles, draw a

water from it. Note, this water must be drawn warily and exactly; To draw it after the common way will not do it: he that is used to Chymick preparations, knows what he hath to do. And note, you must have a strong stone Retort which must be coated, to hold the spirits closely; its upper part must have a pipe, upward of half a spans length, its wideness must bear two fingers breadth, it must be set first in a distilling furnace which must be open above, that the upper pipe may stand out directly, apply a large receiver, lute it well: let your first fire be gentle, then increase it that the Retort look glowing hot: put a spoonful of this ground matter in at the pipe, close the pipe suddenly with a wet clout, the spirits come rushingly into the receiver: these spirits being setled then carry in another spoonful: in this manner you proceed till you have distilled all. At last give time to the spirits to be setled, to turn into water: this water is a hellish dissolving strong one, which dissolveth instantly prepared Gold calx, and laminated Gold, into a thick solution, of which I made mention above in the third part. This is that water, which I mention in my *second Key*, which dissolveth not only Gold, but bringeth it to a volatillity, carrying it over the helmet, whose *anima* may afterward be drawn from its torn body.

Note, the spirit of common Salt effecteth the same, if drawn in that manner, which I shall speak of afterward. If three parts of this Salt-spirit be taken, and one part of *spiritus nitri*, it is stronger than Salarmonick water: and is better, because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, maketh it volatile

tile and fit to part with its ſoul; you have your choice to uſe which you think beſt, and may eaſier be prepared thus: Take one part of the prepared Gold calx, and three parts of the water, which you make choice of, put it into a body, lute a helmet to it, ſet it in warm aſhes, let it diſſolve, that which is not diſſolved, pour three times as much water upon, that all diſſolve: let it cool, ſeparate the *feces*, put the ſolution into a body, lute a helmet to it, let it ſtand in a gentle heat day and night in *Balneo Mariæ*, if more *feces* be ſetled, ſeparate them, digeſt them again in the *Balneo* nine days and nights, then abſtract the water gently to a *ſpiſſitude*, like unto an Oyl in the bottome; this abſtracted water muſt be poured on that *ſpiſſitude*: this muſt be iterated often, that it grow weary and weak: remember to lute well at all times. To the oleity on the bottome pour freſh water, which was not yet uſed, digeſt day and night firmly cloſed, then ſet it in a ſand Capel, diſtill the water from it to a thickneſs: make the abſtracted water warm, put it into a body, lute it, abſtract it, iterate this work, and make all the Gold come over the helmet.

Note, at the next drawing always the fire muſt have one degree more: the Gold being come over into the water, abſtract the water gently from it in the Balny to the oleity, ſet the glaſs into a cold place, there will ſhoot tranſparent Cryſtals, theſe are the vitriol of Gold, pour the water from it, diſtill it again unto an oleity, ſet it by for ſhooting, more Chryſtals will ſhoot, iterate it as long as any do ſhoot. Diſſolve theſe Cryſtalls in diſtilled water, put to it of purged Mercury three times as much, ſhake it about, many colours

will appear, an *Amalgama* falls to the ground, the water cleareth up, evaporate the *Amalgama* gently under a *muffle*, ſtirring it ſtill, with a wyar, at laſt you get a purple coloured powder, ſcarlet like, it diſſolveth in Vinegar into a bloud-redneſs. Extract its *anima* with prepared ſpirit of wine, mixed with the ſpirit of common Salt, entred together into a ſweetneſs; This tincture of *Sol* is like a tranſparent *Rubie*, leaving a white body behind.

Note, that without information you cannot attain unto the ſpirit of Salt, if it be not ſweet, it hath no extractive power; to the attaining hereof, obſerve theſe following manuals: take good ſpirit of Salt, dephlegmed exactly, driven forth, in that manner, as you ſhall hear anon.

28A Take one part of it, adde half a part to it of the beſt ſpirit of wine, which muſt not have any phlegme, but muſt be a meer Sulphur of wine, and muſt be prepared in that manner, as I ſhall tell you anon: lute a helmet to it, draw it over ſtrongly, leave nothing behind; to the abſtracted put more ſpirit of wine, draw it over, ſomewhat ſtronger than you did the firſt time, weigh it, put a third time more to it, draw it over again, well luted, putrifie this for half a month, or ſo long as it be ſweet, and it is done in Balny very gently: thus the ſpirit of Wine and Salt is prepared, left its corrolity, and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared ſpirit of Salt and Wine, ſo much that it ſtand two fingers breadth over it, ſet it in a gentle heat, the ſpirit will be red ting'd, this red ſpirit muſt be canted off, pour a new ſpirit on that,

hat, which remained on the bottome, ſet it luted nto a gentle heat, let it be tinged deeply, then ant it off, this work muſt be iterated, that the ody of *Sol* remain on the bottome like *calx vive*, which keep, for therein ſticketh yet more of the alt of Gold, which is effectual in ways of Medicine, as ſhall be ſhewed anon.

Thoſe ting'd ſpirits put together, abſtract them gently in *Balneo*, there will be left a red ſubtile powder in the bottome, which is the true tincture *animated*, or Sulphur of Gold, dulcifie it with diſtill'd rain water, it will be very ſubtill, tender, and fair. Take this extracted Sulphur of *Sol*, as you were taught, and as much of Sulphur of *Mars*, as you ſhall hear anon, when I treat of *Mars*: grinde them together, put it in a pure glaſs, pour on it ſo much of ſpirit of *Mercury*, let it ſtand over it two fingers breadth, that the matter in it may be diſſolved, ſee to it that all diſſolve into a Ruby-like Gold-water, joyntly drive it over, then is it one, and were at firſt of one ſtem, keep it well, that nothing of it evaporate, put it to ſeparated *ſilver calx*, being precipitated with pure Salt, and afterward well edulcorated, and dried, fix it together in a fiery fixation, that it ſublime no more: then take it forth and melt it in a wind-oven, let it ſtream well, then you have nnited Bride and Bridegroom, and brought them nnto Gold of a high degree: Be thankful to God for it as long as you live.

I ſhould give further direction, how this extracted Soul of *Sol* ſhould be further proceeded in, aud to make it potable, which miniſtreth great ſtrength, and continued health unto man. But it belonging unto Medicinals, I delay it to that

place, where further mention ſhall be made of.

At this preſent I will ſpeak only how the whit *Solar* body ſhall further be anatomized, and tha by Art its *Mercury vive*, and its *Salt* may be ob tained. The proceſs of it is thus:

Take the white body of *Sol*, from which yo have drawn its *anima*, reverberate it gently fo half an hour, let it become corporeal, then pou on it well rectified hony-water, which is corro ſive, extract its Salt in a gentle heat, it is done i ten days ſpace, the Salt being all extracted, ab ſtract the water from it in *Balneo*, edulcorate th Salt with iterated diſtillings, with common di ſtilled water, clarifie it with ſpirit of wine, then you have *Sol auri*, of which you ſhall hear more in its due place, of the good qualities it hath by way of Medicine upon man. On the remaining matter pour ſpirit of *Tartar*, of which in ano ther place, becauſe it belongeth unto Medicinals: digeſt theſe for a months time, drive it through a glaſs, Retort into cold water, then you have quick Mercury of *Sol*, many ſtrive to get it, but in vain.

There is one myſtery more in Nature, that the white *Solar* body having once loſt its *anima*, may be ting'd again, and brought to be pure Gold, which myſtery is revealed to very few: I ſhall give a hint of it, that you may not grumble at me to have concealed any point in the work.

I hope you have conſidered and taken to heart, what I have entruſted you withal about the uni- verſal ſtone of Philoſophers in my third part, namely how it reſteth meerly upon the white ſpirit of Vitriol, and how that all three princi- ples are found only in this ſpirit, and how you are

to

to proceed in, and to bring each into its certain ſtate and order.

Take the Philoſophick *Sulphur*, which in order is the ſecond principle, and is extracted w th the ſpirit of *Mercury*, pour it on the white body of the *King*, digeſt it for a month in a gentle *Balny*, then fix it in aſhes, and at laſt in ſand, that the brown powder may appear, then melt it with a fluxing powder made of *Saturn*, then will it be malleable and fair Gold, as it was formerly, in colour and vertue nothing defective.

But note, the Salt muſt not be taken from the *Solar* body, of which I made mention formerly, in a repition of the XII. *Key*, where you may read of it. There may be prepared yet in another manner a tranſparent Vitriol, from Gold in the following manner.

Take good *Aqua Regis* made with *Sal armoniac.* one pound, *id eſt*, diſſolve four ounces of Salmiac in *Aquafort*, then you have a ſtrong *Aqua Regis*, diſtill and rectifie it often over the helmet, let no *feces* ſtay behind, let all that aſcends be tranſparent, Then take thinly beaten Gold rolls, caſt formerly through *Antimony*, put them into a body, pour on it *Aqua Regis*, let it diſſolve as much as it will, or as you can diſſolve in it: having diſſolved all the Gold, pour into ſome Oyl of *Tartar*, or Salt of *Tartar* diſſolved in fountain water, till it begins to hiſs, having done hiſsing, then pour in again of the Oyl, do it ſo long that all the diſſolved Gold be fall'n to the bottome, and nothing more of it precipitate, and the *Aqua Regis* clear up. This being done, then caut off the *Aqua Regis* from the Gold calx, edulcorate it with common water, eight, ten, or twelve times: the Gold calx

being

being well ſetled, cant off that water, and dry the Gold calx in the air, where the Sun doth not ſhine, do it not over a fire, for as ſoon as it feeleth the leaſt heat it kindleth, and great damage is done, for it would fly away forcibly, that no man could ſtay it. This powder being ready alſo, then take ſtrong Vinegar, pour it on, boil it continually over the fire in a good quantity of Vinegar, ſtill ſtirring it, that it may not ſtick unto the bottome, for xxiv. hours together, then the fulminating quality is taken from it: be careful you do not endanger your ſelf: cant off that Vinegar, dulcifie the powder, and dry it. This powder may be driven *per alembicum* without any corroſive, bloud-red, tranſparent and fair, which is ſtrange, and uniteth willingly with the ſpirit of wine, and by means of coagulation may be brought to a *Solar* body.

Do not ſpeak much of it to the vulgar: if you receive any benefit by and from my plain and open information, be thus minded, to keep theſe myſteries ſecret ſtill to thy dying day, and make no ſhew of it, elſe thou art naked and lyeſt open to the Devils temptations in all thy ways: therefore pray give attention to what I ſhall tell thee, for I will impart unto thee this *Arcanum* alſo, and entruſt thee upon thy conſcience with it.

Take good ſpirit of wine being brought to the higheſt degree, let fall into it ſome drops of ſpirit of Tartar, then take thy Gold powder, put to it three times as much of the beſt and ſubtileſt common flowers of ſulphur, grind theſe together, ſet it on a flat pan under a *muffle*, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the ſpirit of wine,

cant

ant off the ſpirit of wine, dry the powder a-ainſt a heat, it will be porous. Being dried, hen adde to it again three parts of *flores ſulphu-is*, let them evaporate under a *muffle*, neal the re-aining powder in a ſtrong heat, and put it in pirit of wine: iterate this work ſix times, at aſt this Gold powder will be ſo ſoft and porous as irm butter, dry it gently, becauſe it melteth aſily. Then take a coated body, which in its inder part hath a pipe, lute a helmet to it, apply receiver, ſet it freely in a ſtrong ſand Capel, let your firſt fire be gentle, then increaſe it, let the body be almoſt in a glowing heat, then put in the ſoftned well dried Gold powder, being made warm, behind at the hollow pipe, ſhoot it in nimbly, there come inſtantly red drops into the helmet, keep the fire in this degree ſo long, till nothing more aſcendeth, and no more drops fall into the Receiver. Note, in the Receiver there muſt be of the beſt ſpirit of wine, into which the drops of Gold are to fall.

Then take this ſpirit of wine, into which the Gold drops did fall, put it in a pellican, ſeal it *Hermetice*, circulate it for a month, it turneth then to a bloud-red ſtone, which melteth in the fire like Wax, beat it ſmall, grinde among it *Lunar calx*, melt them together in a ſtrong pot, being grown cold, put it in *aquafort*, there precipitateth a black *calx*, melt it, then you find much good Gold, as the Gold powder and the ſpirit of wine together with the moyety, and the added *Lunar calx* did weigh, but one moyety of the *Lunar calx* is not ting'd, the other is as good as it was to be uſed. If you hit this rightly, then be thankful to God: if not, do not blame me, I could not make it plainer unto thee.

Now

Now if you will make this Vitriol, then take the powder formerly made, boyled in Vinegar, pour on it good ſpirit of common Salt, mingled with Saltpeter water, and the ſpirit of Salt of *Niter*, this Saltpeter water is made, as *aqua Tartari* is made with Saltpeter; Gold is diſſolved in this water: which being done, then abſtract the water to a thickneſs, ſet it in a Cellar, then there ſhooteth a pure Vitriol of *Sol*, the water which ſtayeth with the Vitriol muſt be canted off, diſtil it again to a *ſpiſſitude*, ſet it in the Cellar, more of the Vitriols will ſhoot; iterate this work as long as any Vitriol ſhooteth. If you ar minded to make the Philoſophers ſtone out of *Solar Vitriol*, as ſome phantaſtick men endeavour in that way, then be firſt acquainted and ask counſel of thy purſe, and prepare ten, or twelve pound of this *Vitriol*, then you may perform the work very well, and the *Hungarian* Vitriol, and others digged out of Mines will permit thee to do it. You may extract from this Vitriol alſo its Sulphur and Salt, with Spirit of wine, which being all eaſie wrok, it is needleſſe to deſcribe it.

Now followeth the Particular of Lune, *and of the extraction of its* Sulphur *and* Salt.

TAke of *calx vive*, and common Salt *ana*, neal them together in a Wind-oven, then extract the Salt purely from the *calx* with warm water, coagulate it again, put to it an equal quantity of new *calx*, neal it, extract the Salt from it, iterate it three times, then is the Salt prepared. 446.

Then

Then take the prepared *Lunar calx*, *ſtratifie* the *calx* with prepared Salt in a glaſs Viol, pour ſtrong-water on it, made of equal quantities of *Vitriol* and *Saltpeter*, abſtract the *aquafort* from it, iterated a third time, at laſt drive it ſtrongly, let the matter well melt in the glaſs, then take it forth, your *Lune* is tranſparent and blewiſh, like unto an *ultra marine*. Having brought *Lune* thus far, then pour on it ſtrong diſtilled Vinegar, ſet it in a warm place, the Vinegar is ting'd with a tranſparent blue, like a *Saphir*, and attracteth the tincture of *Lune*, being ſeparated from the Salt, all which comes from *Lune* goeth again into the Vinegar, which muſt be done by *edulcoration*, then you will find the *Sulphur* of *Lune* fair and clear. Take one part of this *Sulphur* of *Lune*, one half part of the extracted *Sulphur* of *Sol*, ſix parts of the ſpirit of *Mercury*, joyn all theſe in a body, lute it well, ſet it in a gentle heat, in digeſtion, that liquor will turn to a red brown colour, having all driven over the helmet, and nothing ſtand in the bottome, then pour it on the matter remaining of the ſilver you drew the Sulphur from, lute it well, ſet it in aſhes for to coagulate, and to fix it xi. days and nights, or when you ſee the *Lunar* body be quite dry, brown and nothing of it doth any more riſe, or fume, then melt it quickly with a ſudden *flux* fire before the blaſt, caſt it forth, then you tranſmitted the whole ſubſtance of Silver into the beſt moſt malleable Gold.

Geber

Of this *particular* of Silver, I have made mention in another place, namely in the repetition of my 12. *Keys*, where I wrote that the ſpirit of Salt alſo can deſtroy *Lune*, ſo that a *potable Lune* can

can be made of it: Of which *potable Lune* i the laſt part mention ſhall be made of. You mu note, that further muſt be proceeded with *Lun* and a more exact *anatomy* muſt be made upo *Lune*, thus:

When you perceive that the *Sulphur* of *Lun* is wholly extracted, and the Vinegar takes n more tincture from her, nor the Vinegar dot taſt any more of Salt, then dry the remainin *calx* of ſilver, put it into a glaſs, pour on it *corre ſive* Hony water, as you did to the Gold, yet i muſt be clear, and without any *feces*, ſet it in warmth, for four, or five days, extract *Lune*'s *Sal* which you may perceive, when the water grow eth white. The Salt being all out of it, the abſtract the Honey water, *edulcorate* the corroſive neſs by diſtilling, and clarifie the Salt with ſpirit of wine, the remaining matter muſt be *edulcorated* and dried, pour upon it ſpirit of *Tartar*, digeſt it for half a month, then proceed as you did with the Gold, then you have *Mercury* of *Lune*. The ſaid Salt of *Lune* hath excellent vertues upon mans body, of which I ſhall ſpeak in another place. The efficacy of its Salt and Sulphur may be learned by this following proceſs.

Take of the sky-coloured Sulphur, which you extracted from *Lune*, and is rectified with ſpirit of wine, put it in a glaſs, pour onit twice as much of ſpirit of *Mercury*, which is made of the white ſpirit of *Vitriol*, as you have heard in the ſame place. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of ſpirit of *Mercury*, lute well both glaſſes, ſet them into a gentle Balny for

eight

ight days and nights, look to it that the Sulphur nd Salt looſe nothing, but keep their quantity s they were driven out of the Silver. Having ſtood theſe eight days and nights, then put them ogether into a glaſs, ſeal it *Hermitice*, ſet it in gentle aſhes, let all be diſſolved, and let it be brought again into a clear and white *coagulation*, at laſt fix them by the degrees of fire, then the matter will be as white as Snow, thus you have the white tincture, which with the *volatile* diſſolved *anima* of *Sol* you may animate, fix, bring to the deepeſt redneſs, and at laſt *ferment*, and *augment* the ſame in *infinitum*, the ſpirit of *Mercury* being added thereunto. And note, that upon Gold a proceſs is to be ordered, with its *Sulphur* and *Salt*.

If you underſtood how their *primum mobile* is to be known, then is it needleſs in this manner, and to that purpoſe to deſtroy Metals, but you ☉☽ may prepare every thing from, or of their firſt eſſence, and bring them to their full perfection.

Of the Particular of Mars, *together with the extraction of its* Anima *and* Salt.

TAke of red Vitriol Oyl, or Oyl of Sulphur one part, and two parts of ordinary Well-water, put thoſe together, diſſolve therein filings of ſteel, this diſſolution muſt be filtred being warm'd, let it gently evaporate a third part of it, then ſet the glaſs in a cool place, there will ſhoot Cryſtals as ſweet as Sugar, which is the true *Vitriol* of *Mars*, cant off that water, let it evaporate more, ſet it again in a cold place, more Cryſtals 345.

ſtals will ſhoot, neal them gently under a muffle, ſtirring ſtill with an Iron-wyar, then you get a fa purple coloured powder, on this powder caſt d ſtill'd Vinegar, extract the *anima* of *Mars* in a ge tle Balny, abſtract again the Vinegar, and *dulcora* the *anima*. This is the *anima* of *Mars*, whic being added to the ſpirit of *Mercury*, and unite with the *anima* of *Sol*, tingeth *Lunc* into *Sol*, a you heard about the Gold.

Of the Particular of Venus, *what myſteries therr are hid therein, and of the Extraction of its* Sulphur *and* Salt.

TAke as much of *Venus* as you will, and make *Vitriol* of it, after the uſual and common practiſe: or take good Verdigreece, ſold in ſhops, it effecteth the ſame, grind it ſmall, pour on it good diſtill'd Vinegat, ſet in in a warmth, the Vinegar will be tranſparent green, cant it off, pour on the remaining matter on the bottome new Vinegar, iterate this work as long as the Vinegar taketh out any tincture, and the matter of the Verdigreece on the bottome lieth very black: put the ting'd Vinegar together, diſtill the Vinegar from it to a dryneſs, elſe a black Vitriol will ſhoot, thus you get a purified Verdigreece, grind it ſmall, pour on it the juice of immature Grapes, let it ſtand in a gentle heat, this juyce maketh a tranſparent tincture. as green as a *Smarag'd*, and attracteth the red tincture of *Venus*, which affords an excellent colour for Painters, Limmers, and others for their ſeveral uſes.

When the juyce extracts no more of the tincture,

re, then put all the extraction together, ab-
ct the moyety of this juyce gently, ſet it into
ool place, there ſhooteth a very fair Vitriol, if
u have enough of that, then you have matter
ough, to *reduce* the ſame, and to make of it
e Philoſephers ſtone, in caſe you ſhould make
loubt to perform this great myſtery by any o-
er Vitriol.[345] Of this preparation I have ſpoken
ready *Parabolicè* in the book of the *Keys*, in the
apter of the Wine-vinegar, where I ſaid, that
e common *Azoth* is not the matter of our
ne, but our *Azoth*, or *materia prima* is extract-
with the common *Azoth*, and with the Wine,
hich is the out-preſt juyce of unripe Grapes,
d with other waters alſo muſt be prepared,
eſe are the waters wherewith the body of *Ve-*
muſt be broken, and be made into Vitriol,
hich you muſt obſerve very well, then you
ay free your ſelves from many troubles and per-
lexities.

But eſpecially note, that the way of the *Uni-*
rſal with this Vtriol is underſtood in the ſame
anner, and is thus conditioned, as I told you in
e third part of the *Univerſal*, and pointed at
he common *Hungarian Vitriol*, and even as well
ut of *Mars*, put *Particulariter* to be dealt upon
with *Venus*. Therefore know, that it may be
one with great profit, if you drive forth the red
Oyl of *Vitriol*, and diſſolve *Mars* in it. And Cry-
talliſe the ſolution, as you were told, when I treat-
d of *Mars*. For in this diſſolution and coagulati-
n *Venus* and *Mars* are united, this *Vitriol* muſt be
healed under a *muffle* unto a pure red powder, and
muſt be extracted further with diſtill'd Vinegar, as
long as there is any redneſs in it, then you get the

155
376
345
51:52

anima of *Mars*, and of *Venus* doubled, of th
doubled vertue after the addition of the *an*
ma of *Sol*, which you made in the before quote
quantity take twice as much of *Silver calx*, an
fix it, as you heard when I ſpoke of the *Particul*
of *Mars* and of *Sol*.

183 But note, that there muſt be twice as much o
the ſpirit of *Mercury*, then there was allowed i
that place, but in the reſt the proceſs is alike. Th
Salt of *Venus* muſt be extracted when the juyc
taketh no more of the green tincture, then tak
the remaining matter, dry it, pour Honey wate
upon it, then that Salt goeth in that heat for five
or ſix days, and clarifie it with ſpirit of Wine
then is the Salt ready for your Medicine.

Of the Particular of Saturn, *together with the extraction of its Soul and Salt.*

MOſt men hold and count *Saturn* an unworthy and mean Metal, and is abuſed moſt baſely in ſeveral expeditions, whereas, if known in its internals, more laudable exploits would be performed with it, and many excellent Medicines be prepared of it. Being it is my intention to put an Elucidation to my former writings, to leave it after me for a *Legacy* unto poſterity, that ſimple men of ordinary capacity might know and conceive alſo of the things I formerly wrote of, which after the reſurrection of my fleſh my ſelf ſhall bear record unto, that I have written more than was meet, which others before me have purpoſely concealed: it being my purpoſe to declare fundamentally all ſuch *Particulars*, which

hich formerly at large I diſcourſed of in a Phi-
ſophick manner, thus; that this my Declarati-
made in my decrepite age be noted conſciona-
by thoſe into whoſe hands it comes, that this
Revelation, which in Gods providence will
diſpoſed of, to be a lamp of truth unto all the
rld, may not be imparted unto men unworthy
Gods myſteries, which acknowledge not the
atour of them in a pure humble and penitent
rt, perſevering converſation, and a fervent
rpoſe to incline unto and towards him. This
ſent writing I leave as a precious badge with
earneſt proviſo, that men would look and ob-
ve carefully every lettet contained in this, and
er of my writings, which in all fidelity I hold
th unto them: And begin now with *Saturn*,
o in all probability after Aſtronomick rules is
higheſt and chiefeſt Lord in the cœleſtial
eres, by whoſe influence the *ſubterranean Sa-*
n hath its life and coagulation, putting that
ck colour on it, the reſt from the beſt to the
rſt follow after, whoſe ſplendour enlightneth
t whole firmament, and is incorruptible.

I ſhould ſpeak ſomething of *Saturns Nativity*,
m whence he taketh his off-ſpring, but in this
ce I do not hold it requiſite (being there hath
n mention made of it in ſeveral places in my
er books) becauſe it is to no purpoſe for *No-*
es, and to repeat all, would increaſe the vo-
ne, which I do not intend, purpoſing only to
cidate ſuch things, which formerly have been
ivered in obſcure terms.

Note, *Saturn* is not to be thus ſlighted by rea-
of its external deſpicable form, if he be
ought in a due proceſs after the Philoſophers

way, he is able to requite all the pains the
ſeeking Laborers beſtow on him, and will
knowledge him rather to be the Lord, and
the ſervant: a Lords honour is due unto h
not only in reſpect of mans health, but in
ſpect alſo of meliorating of Metals: the pr
ration of it is thus:

Take red Minium, or Ceruſe, theſe are of ſe
ral worths, the one is better before the other,
cording to their ſeveral examinations, thoſe t
are ſold in ſhops are ſeldome pure, with
their due additionals: my adviſe is, that every
tiſt undertake himſelf the deſtruction of *Satu*
the proceſs of it is ſeveral, of the beſt I give t
hint:

Take pure Lead, which yields to the hamm
as much as you pleaſe, laminate it thinly, the th
ner the better, hang theſe lamins, in a large gl
filled with ſtrong Vinegar, in which is diſſolv
a like quantity of the beſt Salarmoniac, ſublim
thrice with common Salt, ſtop the glaſſes mou
very cloſely, that nothing evaporate, ſet the gl
in aſhes of a gentle heat, otherwiſe the ſpirits
the Vinegar and Salarmonick aſcend, and tou
the Saturnal lamins, at the tenth, or twelf
day you will ſpie a ſubtile Ceruſe hanging on the
lamins, bruſh them off with a Hares foot, go o
get enough of this Ceruſe, provided, you bu
good wares, if ſophiſticated, you labour in vai
Take a quantity of it, if you pleaſe, put it in
body, pour ſtrong Vinegar on it, which ſevera
times hath been rectified, and was fortified a
the laſt rectification with a ſixteenth part of ſpi
rit of vulgar Salt, dephlegmed, and draw
over: ſtop the body well, or which is better
lute

a blind-head to it, ſet the body in aſhes to be
ſted, ſwing it often about, in few days the
egar begins to look yellow and ſweet, at the
iterate it a third time, it is ſufficient. The
nant of the Ceruſe ſtayeth in the *bodies* bot-
e unſhapely, filter the ting'd Vinegar clearly,
is of a tranſparent yellowneſs: put all the
g'd Vinegar together, abſtract two parts of it
Balneo Mariæ let the third part ſtay behind, this
d part is of a reaſonable *Rubedo*, ſet the glaſs
a very cold water then the Cryſtrals will ſhoot
ſooner, being ſhot, take them, out with a
odden ſpoon, lay them on a paper for to dry,
ſe are as ſweet as Sugar, and are of great ener-
againſt inflamed ſymptomes: abſtract the Vi-
gar further in *Balneo*, in which the Chryſtals
ſhoot, ſet that diſtillation aſide, for the ſhoot-
g of more Cryſtals, and proceed with theſe as
u did formerly.

Now take all theſe Chryſtals together, they in
ir appearance are like unto clarified Sugar, or
ltpeter, beat them in a Morter of glaſs, or iron,
grind them on a Marble unto an unpalpable-
ſs, reverberate it in a gentle heat, to a bloud-
ke redneſs: Provided, they do not turn to a
lackneſs. Having them in a Scarlet colour, put
em in a glaſs, pour on a good ſpirit of Juni-
r, abſtracted from its Oyl, and rectified ſeveral
mes into a fair, white, bright manner, lute the
laſs above, ſet it in a gentle heat, let the ſpirit of
uniper be ting'd with a tranſparent redneſs like
loud, then cant it off neatly from the *feces* into a
ure glaſs: with that proviſo, that no impure thing
un therewith, on the *feces* pour other ſpirit of Ju-
iper, extract ſtill, as long as any ſpi taketh th
tin-

tincture: keep these *feces*, they contain Salt.

Take all these ting'd spirits together, fi them, abstract them gently in *Ba ne*, there maineth in the bottome a neat Carnation powd
309 which is the *anima* of *Saturn*, pour on it Ra water, often distill'd, distill it strongly seve times, to get off that, which staid with the rit of Juniper, and so this subtile powder will edulcorated delicately: keep it in a strong bo ing, cant it off, then let it go off neatly, let it gently, for safeties sake, reverberate it ag gently for its better exiccation, let all impur evaporate, let it grow cold, put it in a Viol, twice as much of spirit of Mercury to it, wh I told you of in the third part of the *Univ* entrusted you upon your conscience with it, s it *Hermeticè*, set it in a vaporous Bath, which prescribed at the preparation of the spirit of M cury, called the Philosophers *fimus equinus*, let 105 stand in the Mystical Furnace for a month, th the *anima* of *Saturn* closeth daily with the spi of Mercury, and both become inseparable, ma ing up a fair transparent deeply ting'd red Oy look to the government of the fire, be not t high with it, else you put the spirit of Mercu as a volatile spirit to betake himself to his wing forcing him to the breaking of the glass: but these be well united, then no such fear look fo for one nature embraceth and upholdeth th other. ℞ 357

Then take this Oyl, or dissolved *anima* of *Sa turn* out of the Viol, it is of a gallant fragrancy put it into a body, apply a Helmet to it, lute i well, drive it over, then soul and spirit is uni

te

d together, and fit to transmute Mercury preci-
tated into *Sol*.

The precipitation of Mercury is done thus:
ke one part of the spirit of Salt of Niter, and
ree parts of Oyl of Vitriol, put these together,
ast into it half a part of quick Mercury, being
ery well purged, set it in Sand, put a reasonable
rong fire to it, so that the spirits may not fly
way, let it stand a whole day and night, then ab-
ract all the spirits, then you find in the bottome
precipitated Mercury, somewhat red, pour the
pirits on it again, let it stand day and night, ab-
ract it again, then your precipitate will be more
d than at the first, pour it a third time upon it,
hen abstract strongly, then your *precipitate* is at
he highest *rubedo*, dulcifie it with distill'd water,
t it strongly be exiccated. Then take two
arts of this precipated Mercury, one part of the
issolved *Saturnal* Oyl, put these together, set it
n ashes, let all be fixed, not one drop must stick
ny where to the glass. Then it must be melted
with due additionals of lead; they close together,
fford Gold, which afterward at the casting
hrough *Antimony* may be exalted.

I have informed you hereof where I treated
of *Mercury vive*. But note, that Mercury must
not be precipitated, unless with pure Oyl of *Vi-
tri l*, or Oyl of *Venus*, with the addition of the
spirit of Salt Niter: Albeit such Mercury cannot
be brought to its highest fixation, by way of pre-
cipitating, but its fix'd coa ulation is found in
Saturn, as you heard.

Beat the abovesaid *Mercury* small, grind it on a
stone, put it in a Viol, pour on it the dissolved *Sa-
turnal* Oyl, it entreth instantly, if so be you pro-

ceeded right in the precipitation, ſeal the Vi *Hermeticè*, fix it in aſhes, at laſt in ſand, to i higheſt fixation, then you have bound Mercur with a true knot, and brought him into a fix co agulation, which brought its form and ſubſtanc into a melioration, with an abundance of riches, i you carry it on a white precipitate, then you ge only ſilver, which holds but little of Gold.

One thing more I muſt tell thee about thi proceſs, that there is yet a better way to dea upen *Saturn*, with more profit, that you may not have any cauſe to complain againſt my no declaring it, take it thus: take two parts of the aboveſaid diſſolved Oyl, or of the *Saturnal* Soul, one part of *Aſtrum Solis*, and of *Antimonial Sulphur*, whoſe preparation followeth afterwards, two parts, half as much of *Salt* of *Mars*, as all theſe are, weigh them together, put all into a glaſs Vial, let the third part of it be empty, ſet it in together to be fixed, then the Salt of *Mars* openeth in this compound, is fermented by it, and the matter begins to incline to a blackneſs, for ten, or twelve days it is eclipſed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound, coagulate it firſt into a deep brown Maſs, let it ſtand thus unſtirred in a continued heat, it turneth to a bloud-red body, encreaſe the fire, that you may ſee the *Aſtrum Solis* to be predominant, which appeareth in a greeniſh colour, like unto a Rain-bow: keep this fire continually, let all theſe colours vaniſh, it turneth to a tranſparent red ſtone very ponderous, needleſs to be projected on Mercury, but tingeth after its perfection, and fixation all white Metals into the pureſt Gold. Then take

of

of the prepared fixed red ſtone, or of the powder one part, and four parts of any of the white Metal, firſt let the Metal melt half an hour, and let it be well clarified, then project the powder upon it let it drive well, and ſee that it be entred into the Metal, and the Metal begin to congeal, then is it tranſmuted into Gold, beat the pot in pieces, take it out, if it hath any Slacks, drive them with Saturn, then is it pure and malleable. If you carry it on *Lune*, then put more of the powder to it than you do upon *Jupiter* and *Saturn*, as half an ounce of the powder tingeth five ounces of *Lune* into *Sol*, let this be a miracle, fool not thy Soul with imparting this myſtery unto others, that are unworthy of it. Proceed with *Salt* of *Saturn*, as you were informed about *Mars* and *Venus*, only diſtilled Vinegar performeth that, which Honey water did by the other, and clarifie it with ſpirit of Wine. ♄

Of the Particular of Jupiter, *together with the extraction of its* anima *and* Salt.

TAke Pumice-ſtones, ſold in ſhops, neal them, quench them in old good Wine, neal them again, and quench them as you did formerly, let this nealing be iterated a third time, the ſtronger the Wine is you quench withal, the better it is, after that dry them gently, thus are they prepared for that purpoſe. Pulveriſe theſe Pumice-ſtones ſubtilly, then take good Tin, laminate it, ſtratifie it in a cementing way in a reverberating Furnace, reverberate this matter for five days and nights

nights in a flaming fire, it draweth the tincture of the Metal, then grind it ſmall, firſt ſcraping the Tin-lamins, put it in a glaſs body, pour on it good diſtilled Vinegar, ſet it in digeſtion, the Vinegar draweth the tincture, which is red-yellow, abſtract this Vinegar in *Balneo*, edulcorate the *anima* of *Jupiter* with diſtilled water, exiccate gently, proceed in the reſt as you did with the *anima* of *Saturn*, viz. diſſolve radically in, or with the ſpirit of *Mercury*, drive them over, pour that upon two parts of red *Mercury* precipitated, being precipitated with this *Venerean* ſanguine quality, then coagulate and fix: if done ſucceſsfully, you may acknowledge *Jupiter*'s bounty, that gave leave to tranſmute this *precipitate* into Gold which will be apparent at their melting. It performeth this alſo, it tranſmuteth ten parts of *Lune* into *Gold*, if other *Sulphurs* be added thereunto: force no more upon *Juriter*, it's all he is able to do, being of a peaceable diſpoſition, he told all what he could do. The proceſs about this Salt, is, to extract it with diſtilled Rain-water, clarified with ſpirit of Wine.

Of the Particular of Mercury vive, *and of its* Sulphur *and* Salt.

TAke of quick *Mercury*, ſublimed ſeven times, *lib. ſemis*, grind it very ſmall, pour on it a good quantity of ſharp Vinegar, boil it on the fire for an hour, or upward, ſtirring the matter with a woodden ſpatule, take it from the fire, let it be cold, the *Mercury* ſetleth to the bottome, and the Vinegar cleareth up: if it be ſlow in the clearing

clearing, let ſome drops of ſpirit of *Vitriol* fall in the Vinegar, it doth precipitate the other, for *Vitriol* precipitateth *Mercury vive*, *Salt* of *Tartar* precipitateth *Sol*, *Venus* and *common Salt*, doth precipitate *Lune*, and *Mars* doth the like to *Venus*, a *lixivium* of Beech-aſhes doth it to *Vitriol*, and *Vinegar* is for *common Sulphur*, and *Mars* for *Tartar*, and *Saltpeter* for *Antimony*. Cant off the Vinegar from the *precipitate*, you will find the *Mercury* like a pure waſh'd Sand, pour on it Vinegar, iterate this work a third time, then edulcorate the matter, let it dry gently.

Take two ounces of *anima* of *Mars*, one ounce of *anima* of *Saturn*, one ounce of *anima* of *Jupiter*, diſſolve theſe in ſix ounces of *Mercurial* ſpirit, let all be diſſolved, then drive it over, leave nothing behind, it will be a Golden water, like a tranſparent diſſolution of *Sol*, your prepared and edulcorated *Mercury* muſt be warm'd in a ſtrong Viol, pour this warm'd water gently on it, a tiſſing will be, ſtop the Viol, then the tiſsing is gone; then ſeal it *Hermeticè*, ſet it in a gentle Balny, in ten days the *Mercury* is diſſolved into a graſs green Oyl, ſet the Viol in aſhes for a day and night, rule your fire gently, this green colour turneth into a yellow Oyl, in this colour in hid the *Rubedo*, keep it in this fire, and let the matter turn to a yellow powder, like unto Orpiment; when no more comes over, then ſet the glaſs in Sand for a day, and a night, give a ſtrong fire to it, let the faireſt *Ruby-rubedo* appear, melt it to a fixedneſs with a *fluxing* powder made of *Saturn*, it comes now to a malleableneſs, one pound of it containeth two ounces of good Gold, as deep, as ever Nature produced any. Remember

member the poor, do not precipitate thy ſelf into an infernal abyſſe, by forgetting thy ſelf in not doing the duties you ought to perform in regard of the bleſsing.

An Oyl made of Mercury, *and its* Salt.

TAke quick Mercury, being often ſublimed, and rectified with *Calx viva*, put it in a body, diſſolve it in a heat, in ſtrong *Nitrous* water, abſtract the watee from it, the corroſiveneſs which ſtayeth there, muſt be extracted with good Vinegar, well boyled in it: at laſt abſtract this Vinegar, the remainder of it muſt be dulcified with diſtill'd water, and then exiccated. Afterward on each pound muſt be poured *lib.* 1. of the beſt ſpirit of Wine, let it ſtand luted in putrefaction, then drive over what may be driven, firſt gently, then more ſtrongely, from that which is come over, abſtract the ſpirit of Wine *per Balneum*, there ſtayeth behind a fragrant Oyl, which is *Aſtrum Mercurii*, an excellent remedy againſt *Venereal* diſeaſes.

Seeing the *Salt* and *Aſtrum* of *Mercury* is of the ſame Medicinal operation, I hold it needleſs to write of each in particular, and will joyn their operation into one, and declare of it in the laſt part about the Salt of Mercury, becauſe they are of one effect in Medicinal operations. Take the made Oyl, or *Aſtrum Mercurii*, which by reaſon of its great heat keeps its own body in a perpetual running, caſting it on the next ſtanding earth, from which you formerly drew the Oil. Set it in a heat, the Oyl draweth its own Salt;

that

that being done, put to it a reaſonable quantity of ſpirit of Wine, abſtract it again, the Salt ſtayeth behind, diſſolved in the freſh ſpirit of Wine, being *dulcified* by *cohobation:* Then is the *Mercurial Salt* ready, and prepared for the Medicine, as ſhall be mentioned in the laſt part. *Mercury* is able to do no more, neither *Particulariter*, nor *Univerſaliter*, becauſe he is far off from *Philoſophers Mercury*, although many are deceived in their fancies to the contrary.

Of the Particular of Antimony, *together with the extraction of its* Sulphur *and* Salt.

TAke good *Hungarian* Antimony, pulveriſe it ſubtilly to a meal, calcine it over a gentle heat, ſtirring it ſtill with an Iron wyar, and let it be *albified*, and that at laſt it may be able to hold out in a ſtrong fire. Then put it into a melting pot, melt it, caſt it forth, turn it to a tranſparent glaſs, beat that glaſs, grind it ſubtilly, put it in a glaſs body of a broad flat bottom, pour on it diſtilled Vinegar, let it ſtand luted in a gentle heat for a good while, the Vinegar extracteth the Antimonial tincture, which is of a deep redneſs, abſtract the Vinegar, there remaineth a ſweet yellow ſubtile powder, which muſt be edulcorated with diſtilled water, all acidity muſt be taken off, exiccate it; pour on it the beſt graduated ſpirit of Wine, ſet it in a gentle heat, you have a new extraction, which is fair and yellow, cant it off, pour on other ſpirit, let it extract as long as it can, then abſtract the ſpirit of Wine, exiccate, you find a tender deep

yellow

141

262
293
354

yellow ſubtile powder of an admirable Medicinal operation, is nothing inferiour unto *potable Sol.* ☉

Take two parts of this powder, one part of *Solar Sulphur*, grind theſe ſmall, then take three parts of *Sulphur* of *Mars*, pour on it ſix parts of *Spirit* of *Mercury*, ſet it in digeſtion well luted, let the *Sulphur* of *Mars* be diſſolved totally, then carry in a fourth part of the ground-matter of the Sulphur of *Antimony*, and of *Sol*, lute and digeſt, let all be diſſolved, then carry in more of your ground Sulphurs, proceed as formerly, iterating it ſo long till all be diſſolved, then the matter becomes a thick brown Oyl, drive all over joyntly into one, leave nothing behind in the bottome, then pour it on a purely ſeparated *Lunar calx*, fix it by degrees of fire, then melt it into a body, ſeparate it with an *Aquafort*, ſix times as much of *Sol* is precipitated then, above the ponderoſity the compound did weigh, the remainder of *Lune* ſerveth for ſuch works you pleaſe to put it unto.

The *Antimonial tincture* being extracted totally from its *Vitrum*, and no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour, put it into a melting pot, lute it, let it ſtand in a reaſonable heat, let all the ſulphureous part burn away, grind the remaining matter, pour on it new diſtilled Vinegar, extract its Salt, abſtract the Vinegar, edulcorate the *acidity* by *cohobation*, clarifie ſo long, ſo that the water be white and clear. If you have proceeded well in your manuals, then the leſſer time will be required to extract the *Antimonial Salt*, as you ſhall hear of it. Whereby you

you may obſerve, that the *Antimonial Sulphur* is extracted in the following manner, and is of the ſame Medicinal operation, but is of a quicker and ſpeedier work, which is a matter of conſequence, and worthy to be taken notice of.

A ſhort way to make Antimonial Sulphur and Salt.

TAke good Vitriol, common Salt, and unſlaked Lime, of each one pound, four ounces of Salt-armoniac, beat them ſmall, put them in a glaſs body, pour on it three pound of common Vinegar, let it ſtand in digeſtion ſtopp'd for a day, put it afterward into a Retort, apply a receiver to it, diſtill it, as uſually an *aquafort* is diſtill'd. Take of the off drawn liquor, and of common Salt, one pound of each, rectifie them once more, let no muddineſs come over with it, all muſt come clear: then take one pound of pulveriſed antimonial glaſs, pour this ſpirit on it, lute it well, digeſt, and let all be diſſolved; then abſtract the water in *Balneo Mariæ*, there remains in the bottome a black, thick, fluid matter, but ſomewhat dry, lay it on a glaſs Table, ſet it in a Cellar, a red Oyl floweth from it, leaving ſome *fæces* behind, coagulate this red Oyl gently upon aſhes, let it be exiccated there; then pour the beſt ſpirit of Wine on it, it extracteth a tincture which is bloud red, cant off that which it ting'd, pour other ſpirit of Wine on the remainder, let all redneſs be extracted, thus you have the *tincture* or *Antimonial Sulphur*, which is of a wondertul Medicinal efficacy, and is *æquivalent* unto potable Gold,

Gold, as you heard in the former proceſs. And its preparation ſerveth now to proceed with it *Particulariter*, as I ſhewed in the former. This black matter, which ſtayed behind after the extraction of *Sulphur*, muſt be well exiccated, extract its ſnow-white Salt with diſtill'd Vinegar, edulcorate it, clarifie it with ſpirit of Wine, obſerve its vertues in *Medicina*, of the which in the laſt part.

Thus I conclude my fourth part alſo. Other myſteries in Nature, and ſome augmentations might be here annected, but I wave them, mentioning only the chiefeſt of them, and are ſuch, which may be wrought eaſily, and in a ſhort time, and whereby good ſtore of riches may be gotten. The reſt, which are not of that importance, and may eaſily draw *Novices* into errours, bringing no profit for the preſent, may in good time by careful practiſe be found out and obtained.

If you only know thoſe, whereby health and wealth is obtained, then theſe metalline Sulphurs in their compounds may bring great profit unto you, to write of all theſe circumſtantially, is impoſsible to one man, it is of an infinite labour Call upon God for grace and mercy: A fundamental Theory affords the practick part, from thence flow infinite ſprings, all from one head. If you go otherwiſe to work, than I entreated you to do by the Creatour of heaven and earth, then all your actions will be retrograde unto a temporal diſaſter.

I ſhould annex here the efficacies of other Minerals, which are nevt unto Metals: but ſeeing they are of no ability unto tranſmutation of Metals:

als: but seeing they are of no ability unto transmutation of Metals, but are only Medicinal, and are qualified to do their work to the admiration of those that make use of them, I leave them at this time. The Almighty hath put wonderful vertues into Metalline Salts, which have been found approved several ways.

End of the fourth Part.

A PRACTICK

TREATISE

Together with the

XII. KEYS

AND

APPENDIX

OF THE

Great Stone

OF THE

Ancient Philoſophers.

Written and left by *Baſilius Valentinus* a *German* Monke of the Order of St. *Bennet*.

LONDON,
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THE PREFACE OF THE AUTHOR.

BEing poſſeſſed with humane fear, I began to conſider, out of the ſimplicity of Nature, the miſeries of this World, and exceedingly lamented with my ſelf the offences committed by our Firſt Parents, and how little repentance there was throughout the world, and that men grew daily worſe and worſe, an eternal puniſhment without redemption hanging over the heads of ſuch impenitents: Therefore made I haſt to withdraw my ſelf from ſin, and bid farewell to the World, and addict my ſelf to the Lord as his only Servant.

Having lived ſome time in my Order, Then

also, after I had done my appointed devoti
meddling not with frivolus things, least
vain thoughts through idleness should
causes of greater evils; I took upon me a
gently to search into Nature, and thought
Anatomize the Arcanaes *thereof, which*
found to be the greatest pleasure next to E
nal things. Having found in our Monas
many books written by Philosophers of anci
time, who had truly followed Nature in th
Study and Search; this gave a greater enc
ragement to my mind, to learn those thi
they knew; and though it proved difficult to
in the beginning, yet at last it proved m
easie. The Lord so granted (to whom I da
prayed) that I should see those things that oth
before me had seen.

In our Monastry, one of my Fellows w
much tormented with the Stone, that he ofte
times lay bedrid, had sought to many Physitian
and dispaired of any help from them, resig
up his life to God, having layed aside all h
mane help.

Then began I to Anatomize vegetables, an
distilled them, I extracted their Salts an
Quintessence: But amongst all these, could
not find any thing, that would free my sic
Brother from his distemper, although I try
many things, for they were not so effectual i
their degree to cure that disease, so that so

six years space, there was hardly any vegetable, that I had not in some way or other wrought upon.

Then I bent my thoughts to consider further of this matter, and to addict my self to a fundamental knowledge, and search after those hidden vertues which the Creator had placed in Mettals and Minerals. The more I sought into them, the more I found, one secret still flowing from another; God prospered my indeavours, that I tryed many things, and my Eyes also saw those vertues, which Nature had infused into Mettals and Minerals, yea, so various, that they are not easily understood by the ignorant and slothful.

Amongst all those I happened on a certain Mineral, composed of many colours, and of very great power in Art, I extracted its Spiritual Essence, and thereby in a few days I restored my sick Brother to his former health: For this Spirit was so strong, that it did much revive or fortifie the spirit of my Brother, who as long as he lived daily prayed for me for he lived long after, and then bid me farewell. His and 446
my prayers did so much prevail, that the Creator, discovered, and by reason of my diligence did demonstrate unto me, even that, which yet remaineth hid to the wise men, as they call themselves.

So therefore in this Treatise will I declare,

and so far as is lawful for me to do, reveal. The Stone of the Ancients granted unto us for the health and comfort of man in this Valley of misery, as the chiefest of all Earthly Treasure. Writing these things not for my own but the benefit of posterity, following therein the method I find in the writings of many very learned men. So that by my writings, the dictates of Philosophy which are very short and Ænigmatical, thou maist attain that Rock on which Truth dwells, with a temporal reward and eternal blessings, Amen.

OF THE

GREAT STONE

OF THE

Ancient Philoſophers.

DEar Friend and lover of Art, In my Preface I promiſed to ſhew unto thee, and to ſuch others who are very deſirous to learn the Properties of Nature, and diligent ſearchers into Art, That Corner Stone, and that Rock, ſo far as I am permitted from above, as our Anceſtors the Ancients prepared their Stone, which they attained from the Moſt High, for the preſervation of their health, and for their benefit in this preſent world. That I may therefore perform my promiſe, and not lead thee into Labrinths by Sophiſtick errours, I will reveal unto thee the Fountain of all good things; therefore obſerve my following words, and diligently weigh them, if thou haſt a deſire to learn this Art: I ſhall not uſe much Eloquence, that is not my intent, very little will be learned from that, I delight in brevity, which ſhall contain the foundation of the matter.

Know,

Know, that very few have attained unto the poſſeſsion of this Magiſtery, although many have laboured and wrought in our Stone, but the true knowledge and obtaining thereof, the Creator hath not made common, but will grant the ſame to ſuch as are averſe to lies, and love the truth, and which with humble hearts moſt diligently ſeek the ſaid Art, eſpecially to ſuch who love God unfeignedly, and pray unto him therefore.

Wherefore I tell thee for a truth, if thou wouldſt make our great and ancient Stone, follow my Doctrine, and above all things pray to the Maker of every Creature, that he may beſtow on thee his grace and bleſsing to that end; and if you have ſinned, confeſs and deal righteouſly, and reſolve upon it, that you ſin no more, but live holily, that your heart may be filled with every good thing; and remember when ye are preferred to honours, to be helpful to the poor and indigent, that you deliver them from their miſeries, and refreſh them with your bountiful hand, that you may obtain the greater bleſsing from the Lord, and through the Confirmation of Faith receive your Throne in Heaven prepared for you.

My Friend deſpiſe not, nor contemn the real writings of ſuch men, who had the Stone before us; for next unto Revelation of God I obtained it from them, and let the reading of them be many times and very often reiterated, leaſt you forget the foundation, and the truth be extinguiſht as a Lamp.

Then be not unmindful of your diligent labour always ſeeking in the writings of Authors; and be not of an unſtable mind, but rely on that fixt Rock,

Rock, wherein all wiſe men do unanmiouſly concurr, for a wavering man is ſoon led into a wrong way, and precipitateth himſelf into many errours; and men of wavering minds ſeldome build firm houſes.

Seeing our moſt ancient Stone ariſeth not from combuſtible things, becauſe it is free from all danger of the fire, therefore ſeek not for it, in ſuch things, wherein Nature will not have it to be found or to be, as if one ſhould tell thee it is a vegetable work, it is not, although a vegetative nature be in it.

For note, if it ſhould be with our Stone, as it is with an herb it would eaſily be conſumed in the fire, and nothing would remain but its Salt, and although thoſe before me, have written many things of the vegetable Stone, yet know, my friend, that it will be difficult for thee to underſtand it, for becauſe our Stone, doth vegetate, and multiply its ſelf, therefore have they called it vegetable.

Know further, that brute Annimals have no increaſe but in their like nature; therefore need you not ſearch after, nor preſume to make the true Stone, but of its own proper ſeed, whereof our Stone hath been made from the beginning: Alſo, my friend, take notice and underſtand, that you take not any Animal ſoul for this work. For fleſh and bloud, as they are granted and beſtowed by the Creator upon Animals, do properly belong unto Animals wherewith God hath framed them, ſo that an Animal is made thereof: But our Stone which from the Ancients came to me as an Inheritance, proceedeth and ariſeth from two and from one thing, which containeth

taineth a third concealed, this is the pure truth and rightly ſpoken, for male and female by the Auſcients were taken for one body, not by reaſon of the outward appearance to the eye, but in reſpect of that love implanted, and from the beginning infuſed into them, by the operation of Nature, that they may be known to be one, and as the two do propagate and increaſe their Seed, ſo alſo the ſeed of the Matter, whereof our Stone is made, may be propagated and augmented.

If you are a true lover of our Art, you will much eſteem and wiſely conſider this ſaying, leaſt you fall and ſlip with other blind Sophiſters into the pit prepared by the enemy.

My Friend, that you may underſtand from whence this ſeed cometh, enquire of thy ſelf to what end thou wouldſt prepare the Stone, then will it be manifeſt unto thee, that it proceedeth from no other matter, than from a certain metalick root, from whence alſo, the metals themſelves, by the Creator, are ordained to proceed, which how it is done, Note,

That in the beginning, when the Spirit moved upon the Waters, and all things were covered with darkneſs, then the omnipotent and eternal God, whoſe beginning and whoſe wiſdome without end, was from eternity, by his unſearchable Counſel, did create the Heaven and the Earth, and all things viſible and inviſible in them contained, out of noting, by what names ſoever they are called, for God made all things of nothing. But how this moſt glorious Creation was done, I ſhall not now treat, let the Scriptures and Faith judge thereof.

The

The Creator in the Creation, gave to every Creature a peculiar seed, that there should be an encrease (least they should tend to a conclusion or detriment) whereby Men, Animals, Vegetables, and Metals might be preserved, neither is it lawful to Man, to produce a new seed at his pleasure, but is against God's Ordinance, for to him is granted propagation and increase; for the Creatour hath reserved to himself the power to create Seed, else were it possible for Man to act as Creator also, which must not be, but is proper to the highest power.

Then conceive thus of the seed proceeding from Metals, that the Celestial influence, according to Gods good pleasure and ordinance, descendeth from above, and mixeth it self with the Astral properties, for when such convinction happens, then these two beget an Earthly substance, as a third thing, which is the beginning of our seed, its first original, whereby may be demonstrated the antiquity of its generation, from which three the elemenes do arise and proceed, as water, agree and Earth, which work further by a subterranean fire, until it bring forth a perfect thing, which *Hermes*, and all others before me, have called the three first Principles, because we could find no more from the beginning of the Magistery, and they are found to be an intrinsick Soul, an impalpable Spirit, and a corporeal and visible Essence.

Now when these three do dwell together, they do proceed by copulation, by success of time, by *Vulcans* help into a palpable substance, *viz.* into Mercury, Sulphur, and Salt, which three if by commixtion, they are brought

to induration and coagulation, as Nature doth many ways operate, then is there made a perfect body, as Nature would have it, and its ſeed is choſen and ordained by the Creator.

Whoſoever thou art that preſumeſt to dive into the fountain of our work, and hopeſt to obtain, by thy ambitious enterpriſe, the reward of Art, I tell thee by the eternal Creator, for a truth of all truths, that if there be a Metalick Soul, a Metalick Spirit, and Metalick form of Body, that there muſt alſo be a Metalick Mercury, a Metalick Sulphur, and a Metalick Salt, which of neceſsity can produce no other than a perfect Metaline Body.

If you do not underſtand this that you ought to underſtand you are not adepted for Philoſophy, or God concealeth it from thee.

Therefore in brief thus, It will not be poſsible for thee to attain this end with profit in a Metalick way, unleſs you conjoyn the ſaid three Principles into one, without errour. Underſtand further, that Animals are compoſed of Fleſh and Blood, even as Man is, and have a living Spirit, and breath infuſed in them, which they enjoy as Man doth; but they are without a rational Soul, wherewith Man is endued above all Animals: Therefore when they dye they are at an end, neither is there any hope of them forever. But Man, if he offer up his life by a temporal death to his Creator, his Soul ſurviveth, and after his purification, his Soul returning to his purified Body ſhall again dwell therein, ſo that Body and Spirit are again united, and will clearly manifeſt their Celeſtial clarification, which can never be ſeparated to all eternity, *&c.*

There-

Therefore Man by reaſon of his Soul is eſteemed a fixed Creature (although he dye a temporal death) yet ſhall he live forever; for Man's death is only a clarification, that by certain degrees ordeined of God he might be freed from his grievous Sins, and tranſplanted into a better ſtate, which happeneth not to other Animals, therefore are they not eſteemed fixed Creatures, for after their death they enjoy no Reſurrection, for they want a rational Soul, for which the only and true Mediator the Son of God hath ſhed his blood.

A Spirit may abide in ſome certain Body, but it doth not therefore follow, that it is there to be fixed, although that Body agree with the Spirit, and the Spirit be not angry with the Body, for they both want that ſtrong part which overcometh and confirmeth the Body and Spirit, and preſerveth and defendeth it from all dangers, *viz.* the moſt precious, noble, and fixt Soul: For where the Soul is wanting there remains no hope of Redemption; for any thing without a Soul is imperfect, which is one of the higheſt Myſteries which ought to be known to the wiſe and diligent ſeeker of our Work: And my conſcience will not ſuffer me to paſs over this in ſilence, but to reveal it to thoſe, who love the foundation of wiſdome. There my beloved friend, be thou attentive to what I ſhall tell thee, that the Spirits hid in Metals are not alike, the one being more volatile, or more fixt than the other. So alſo are their Souls and Bodies unequal; whatſoever Metal containeth in it ſelf all the three parts of fixity, that Metal hath obtained that power to abide in the fire, and overcome all its enemies, which

which is only found in *Sol*: *Luna* containeth in it self a fixed Mercury, therefore she flyeth not so soon in the fire, as do th'other imperfect metals, but abideth her examen in the fire, and manifesteth it very nobly by her victory, that greedy *Saturn* cannot prey upon her.

Amorous *Venus* cloathed and possessed with an abundant tincture, for her body is almost all a meer tincture, like in colour to that which is in the best metal, and by reason of its abundance of tincture appeareth to be red, but by reason her body is leprous, that firm permanent tincture cannot abide in an imperfect body, but is found to fly with the body; for when the body is consumed, the soul cannot stay, but is forced to be gone and fly, because its habitation is consumed and destroyed by the fire, so that it can find no place nor knoweth where to tarry, but in a fixed body she willingly and constantly inhabiteth.

Fixed Salt hath given and left with warlike *Mars* a hard, constant, and gross body, whereby is manifested the generosity of his mind, from which warlike Captain can hardly any thing be gotten, for his body is so hard that it can hardly be penetrated; but if his fierce valour be spiritually united with the fixity of *Luna*, and the beauty of *Venus* by a right mixture a curious harmony may be made, by which some Keys may be so advanced, that the needy if he get up the highest step of the Ladder, may get a living *Particulariter*; for the Phlegmatick quality, or moist nature of *Luna* ought to be dryed up by the ardent bloud of *Venus*, and its great blackness corrected by the Salt of *Mars*. 305

There is no necessity for you to seek your seed in

the Elements; for our ſeed is not put ſo far back, but there is a nearer place, where our ſeed hath a certain habitation and lodging, ſo that if you only purifie the Mercury, Sulphur, and Salt, (of the Philoſophers) ſo that of their Soul, Spirit, and Body be made an inſeparable conjunction, which may never be ſeparated the one from the other, nor can be divided, then is made the perfect bond of Love, and a habitation is ſufficiently and excellently prepared for the Crown.

Know alſo, that this is only a liquid Key, like unto the Celeſtial property and dry water, addicted to an Earthly ſubſtance, which are all but one thing, proceeding and growing from three, two, and one, if you can apprehend this, then have you obtained the maſtery, then conjoyn the Bride with the Bridegroom, that they may feed and nouriſh each other with their own fleſh and blood, and increaſe infinitely from their own ſeed.

Although I could willingly out of love reveal more unto you, yet the Creator hath prohibited me; wherefore it becometh me not to ſpeak more clearly of theſe things, leſt the gifts of the Moſt High be abuſed, and that I ſhould be the cauſe of committing of many ſins, ſo that I ſhould pull down Divine Vengeance upon me, and with others be caſt into eternal puniſhments.

My friend, if theſe things be not clear enough unto thee, then will I lead thee to that my practick part, who I accompliſhed, the Stone of the Ancients by the aſſiſtance of the Almighty, conſider it well, and with diligent and frequent reiteration throughly read my XII Keys, and ſo proceed, as I ſhall here teach and inſtruct you, fundamentally by way of Parable.

Take a piece of the beſt fine Gold, and ſeparate the ſame in parts, by ſuch means as Nature hath granted unto the Lovers of Art, even as an Anatomiſt divideth the dead body of man, and thereby ſearcheth into the inward parts of the humane body, and make thy Gold to be reduced to what it was at the firſt, then will you find the Seed, the beginning, middle, and end, whereof our Gold and its Wife were made, *viz.* out of a penetrating ſubtil Spirit, and of a pure chaſt and immaculate Soul, and of an Aſtral Salt and Balſam, which after their conjunction are nothing elſe but a Mercurial Liquor, which ſame water was brought to School to its own God *Mercury*, who examined that water, and having found it to be legitimate and without deceit, he joyned in friendſhip with it, and joyned with it in Matrimony, and ſo of both them was made an incombuſtible Oyl, then Mercury grew ſo proud that he ſcarce knew himſelf; he caſt off his Eagles wings, and himſelf ſwallowed up the ſlippery tail of the Dragon, and offered battel to *Mars*.

Then *Mars* gathered his Champions together, and gave command that Mercury ſhould be impriſoned, to whom *Vulcan* was appointed Gaolor, until he ſhould be freed by ſome of the feminine kind.

After theſe things were rumored abroad, the other Planets met together, and held a counſel, they conſidered what was fit to be done that they might wiſely proceed. Then *Saturn* the firſt in order with a fierce Speech began to ſpeak after this manner.

I *Saturn*, the higheſt Planet in the firmament,

proteſt

proteſt before you all my Lords, that I am the moſt unprofitable and contemptible of you all, of an infirm and corruptible body, of a black colour, obnoxious to the injuries of many afflictions in this miſerable world, yet am the examiner of you all. For I have no abiding place, and I take with me whatſoever is like unto me: the cauſe of this my miſery is to be imputed to none but inconſtant *Mercury*, who by his careleſsneſs and negligence hath brought this evil upon me: Therefore, my Lords, I pray you, revenge my quarrel on him, and ſeeing that he is already in Priſon, kill him, and let him putrefie there, until not one drop of his bloud be any more found.

Saturn having ended his Speech, brown *Jupiter* came on, and began his Speech, with his bended knees, and with the reverential honour of his Scepter, commending the requeſts of his fellow *Saturn*, commanded all ſuch to be puniſhed that ſhould not put thoſe things in execution, and ſo he made an end.

Then came *Mars* with his naked Sword variouſly coloured, like a fiery glaſs, ſhining with divers and ſtrange rays, he brought this Sword to *Vulcan* the Gaolor, to put therewith in execution all thoſe things commanded by the Lords, which when he had killed *Mercury*, he burnt his bones in the fire, wherein *Vulcan* the Gaolor was very obedient.

In the mean time, whilſt the Executioner was performing his office, comes in a beautiful and white ſhinning Woman, in a long Robe of a ſilver colour, woven with ſeveral water-colours, which when ſhe was received, ſhe appeared to be *Luna*, *Sols* wife; ſhe fell on her face, and with

many tears, and on her knees beſought them, that her husband *Sol* might be let at liberty out of the Priſon, into which *Mercury* by force and deceit had caſt him in, where to this day he hath been detained by the Command of th' other Planets; but *Vulcan* denied her, for he was ſo commanded to do, and perſiſted in his purpoſe in executing the Sentence. Then came Dame *Venus* in a garment of pure red, interwoven with green, of a moſt beautiful countenance, a moſt graceful and pleaſant ſpeech, and moſt amiable geſture, bearing moſt fragrant flowers in her hand, which by the variety of the colours did wonderfully refreſh and delight the eyes of thoſe that looked on her; ſhe made interceſſion in the *Chaldean* Language unto *Vulcan* as Judge for liberty, and put him in remembrance, that Redemption muſt come from a woman kind; but his ears were ſtopt.

In the mean time while theſe two thus conferred together, the heaven opened it ſelf, and thence came a great Animal with many thouſands of young ones, driving away and expelling the Executioner. He opened his Jaws wide, devoured the precious Lady *Venus* the Interceder, crying with a loud voice, my deſcent is of Women, and Women have plentifully ſpread abroad my ſeed, and have filled the Earth with it; her Soul is kind to me, therefore will I feed and nouriſh my ſelf with her blood: When this Animal had thus loudly ſpoken, he withdrew himſelf into a certain Conclave, and ſhut the door after him, and all his young ones followed him in order, where they wanted much more food than before, and they drank of the former incombuſtible Oyl, and they did eaſily digeſt their meat

and

and their drink, and they had many more young ones than before, and this happened often, until they had repleniſhed the whole world.

When all theſe things had ſo happened, many skillful men of every Country, learned in all kind of Studies, met together, who endeavoured to find out the interpretation of all theſe things and ſpeeches, that they might for the moſt part better underſtand thoſe things; but none of them could attain unto it, for they were not all of one mind, until at laſt came forth a certain Old Man, his Beard and Hair as white as Snow, with a Purple garment from the Head to the Foot, he had a Crown on his Head, whereon there ſhined a moſt precious Carbuncle, he was girt about with the Girdle of Life, he went on his bare Feet, he ſpake from a ſingular Spirit that was hid in him, his Speech penetrated through the innermoſt parts of the body, ſo that the Soul heartily received it. This man aſcended the Chair, and exhorted the Aſſembly there met to be ſilent, and to hearken diligently to what he ſhould tell them, for he was ſent from above to interpret unto them the aforeſaid writings, and to reveal it by Philoſophick expreſſions.

When they were all quiet, he began after this manner.

Awake, O Man, and contemplate on the Light, leſt the Darkneſs ſeduce you: The Gods of Fortune, and the Gods of the greater Nations, have revealed unto me in a deep ſleep. O how happy is that Man, that acknowledgeth the Gods, how great and wonderful things they work, and happy is he whoſe eyes are opened, that he may ſee the Light, which before was hidden.

Two Stars have the Gods granted unto Man, to lead them to great wiſdom, which ſtedfaſtly behold, O Man, and follow their ſplendor, for wiſdom is found in them.

The Phœnix of the South hath ſnatcht away the heart out of the breaſt of the huge beaſt of the Eaſt, make wings for the beaſt of the Eaſt, as hath the bird of the South, that they may be equal; for the beaſt of the Eaſt muſt be bereaved of his Lions skin, and his wings muſt vaniſh, and then muſt they both enter the Sat Ocean, and return again with beauty. Sink your diſquieted Spirits into a deep fountain, that never wants water, that they may be like their Mother, that lyeth hid therein, and from three came into the world.

Hungary firſt begot me, the Heaven and the Stars preſerve me, and I am married to the Earth; and although I am forced to dye, and to be buried, yet *Vulcan* reviveth me the ſecond time, therefore *Hungaria* is my Native Country, and my Mother containeth the whole world.

When theſe things were heard by the Aſſembly then preſent, he further ſpake thus.

Make that which is above to be beneath, and that which is viſible to be inviſible, and that which is palpable to be impalpable: And again, make that which is above be made of that which is beneath, and the viſible of the inviſible, and the palpable of the impalpable thing; this is the whole Art abſolutely perfect without any defect or diminution, wherein dwelleth Death and Life, Death and Reſurrection, it is a round Sphear, wherein the *Goddeſs of Fortune* driveth her Chariot, and communicateth the gift of Wiſdom to the

e Men of God. Its proper name is according our temporal understanding, *All* in *All*, : The ghest he is Judge over things eternal.

Whosoever desireth to know what the *All* in is, let him make very great Wings for the rth, and force her so much, that she lift her f up, and raise her self on high, flying through e Air into the Supream Region of the highest aven. Then burn her wings with a very ong Fire, that the Earth may fall headlong into e Red Sea, and be drowned therein, and with e and Air dry up the Water, that thereof rth may be made again; Then I say have you e *All* in *All*.

But if you cannot apprehend this, inquire into y self, and seek about in all things that are to found throughout the world: Then will you d the *All* in *All*, which is the Attractive Power all Metallick and Mineral things, proceeding om *Salt* and *Sulphur*, and twice begotten of *rcury*: More (I tell you) is not meet for me to ak of that, which is the *All* in *All*, because *All* comprehended in *All*.

This Speech being made, he said further, O my iends, thus by the hearing of my voice have learned wisdom, from what and by what ans ye ought to prepare the Great Stone of the ncient Philosophers, which healeth all leprous d imperfect Metals, and openeth unto them a w Birth, and preserveth men in health, and pro-geth their lives, and hath hitherto preserved by its Celestial power and operation, that I am y willing to dye, being weary of this life.

Praised be God for ever for his grace and wis-, which of his mercy he hath a long time owed on me, *Amen*.

And so he vanished away before their eyes.

This Speech being ended, every one returne unto his own home from whence they came, m ditating night and day on these things, and l bouring every one according as the expertures their Genius enabled them, &c.

Now follow the XII Keys of

BASILIUS VALENTINUS,

Wherewith the Doors are opened to the most Anc ent Stone of our Ancestors, and the most se- cret Fountain of all Health is discovered.

The I. Key.



KNow, my Friend, that impure and defiled things are not fit for our work; for their Leprosie, can be no help in our operations; that which is good is hindred by that which is impure.

All wares sold from the Mines are worth ones money, but when they are sophisticated, they are unfit for use, for they are counterfeited, and are not of the same operation as they were before.

As Physicians cleanse and purifie the inward parts of the body, by means of their medicines, expelling all impurities from thence. So also ought our bodies to be purged and purified from all their impurities, that perfection may be wrought in our Birth: Our Masters require a pure and undefiled body, which is not adulterated with any spot or strange mixture: For the Addition of another thing is a Leprosie to our Metals.

The Kings Diadem is made of pure Gold, and a chast Bride must be married unto him.

Wherefore if you will work upon our bodies, take the most ravenous grey Wolf, which by reason of his Name is subject to valorous *Mars*, but by the Genesis of his Nativity he is the Son of old *Saturn*, found in Mountains & in Vallies of the World: He is very hungry, cast unto him the Kings body, that he may be nourished by it; and when he hath devoured the King, make a great Fire, into which cast the Wolf, that he be quite burned, then will the King be at liberty again: When you have done this thrice, then hath the Lion overcome the Wolf, neither can he find any more on him to feed upon; and so is our body prepared for the beginning of our work.

I Know also, that this is the right and true way to purge our bodies; for the Lion purifieth himself by the blood of the Wolf, and the tincture of his

hired

blood wonderfully rejoyceth in the tincture of the Lion, for both their bloods are nearer of kin one to the other; when the Lion is ſatisfied his ſpirit is made ſtronger than it was before, and his Eyes ſhine with great ſplendor like the Sun, and his inward Eſſence is of great efficacy, and is profitable for any thing you apply it unto: And when it is ſo prepared, the ſons of men return it thanks, who are troubled with grievous diſeaſes, falling ſickneſs, and other diſtempers: The ten Lepers follow him, and deſire to drink of the blood of his ſoul, and all ſuch that are afflicted with diſeaſes, exceedingly rejoyce in his ſpirit.

For whoſoever drinketh of this golden fountain, ſoon feeleth a renewing of his nature, the taking away of evil, the comforting of the blood, the ſtrengthening of the heart, and the perfect healing of all the members throughout the body, either exterior or interior; it openeth all the nerves and pores, expelling the evil, that good may come in its place.

But, my Friend, you muſt take very diligent care, that the Fountain of Life be pure and clear, that no ſtrange waters be mixed with our Fountain, leſt it prove a miſcreant, and of a wholeſome Fiſh a Serpent be produced: If alſo by a medium a corroſive ſhould be joyned, by which our body might be diſſolved, ſee that all the corroſive be waſhed away; for no corroſives are to be uſed againſt inward diſeaſes, ſharp things penetrate and deſtroy, and beget more diſeaſes; our Fountain muſt be without any poiſon, although poiſon expelleth poiſon.

When a Tree bringeth forth unwholeſome and ungrateful fruit, it is cut off at the ſtem, and

ſome

ſome other kind of fruit is grafted in, then the graft uniteth it ſelf with the ſtem, ſo that of the ſtem, root, and graff, a good Tree is produced, which according to the workmans deſire bringeth forth wholeſome and pleaſing fruit.

The King walketh through ſix places in the Celeſtial Firmament, but in the ſeventh he keeps his ſeat; for the Kings Palace is adorned with golden Tapeſtry: If now you underſtand what I ſay, then have you opened the firſt Lock with this Key, and removed the bolt that hindred, but if you cannot find any light herein, then will not your glaſs Spectacles profit you any thing, nor your natural Eyes help you to find out that at laſt which you would at the beginning. I ſhall ſay no more of this Key, as *Lucius Papirius* taught me.

The II. Key.



IN the Court of great Potentates various kinds of drink are found, yet ſcarce any of them alike in ſmell, colour, and taſt, for their preparation is different; yet all they all drink, becauſe they are all made and neceſſary for their particular uſes in the family.

When the Sun ſendeth forth his beams, irradia-

ting

rg them through the Clouds it is commonly id, that the Sun attracteth Water, and that it ill rain; and that if it often happen, the year roves fruitful.

For the building of a Princely Palace, various nd divers Workmen and Mechanicks muſt be t on work, before it be called a beautiful & perfect Palace. Where ſtones are required, wood muſt not e uſed.

Through the daily ebbing and flowing of the aging Sea, which are cauſed by a certain Sympahy from the Celeſtial influences, Countries are nriched with many and great riches, for at every eturn it bringeth with it ſome good to the Inhabitants.

A Virgin that is to be married, is firſt richly adorned with variety of precious garments, that ſhe may pleaſe her Bridegroom, and beget in him by looking on her a more vehement affection, but when the Spouſe is to take a carnal cognizance of her Husband, all theſe Garments are laid aſide, neither doth ſhe keep any thing on her, but what the Creator granted her at the beginning.

Even ſo our Bridegroom *Apollo*, with his Bride *Diana*, is to be married, but firſt divers Garments are to be made for them, their heads & bodies muſt be well waſhed with water: which waters you muſt learn by the divers ways of diſtilling, for they are much unlike, ſome are ſtrong, ſome are weak, according as there is uſe for them, as I ſaid of the ſeveral ſorts of drink; and know, that when the humidity of the Earth aſcendeth, and is elevated to the Clouds, it is there coagulated, and by reaſon of its ponderoſity falleth again, whereby the abſtracted humidity is again reſtored unto the Earth, which

Which refresheth, feedeth, and nourisheth t
Earth, that leaves and grass do thence spri
forth, therefore some preparations of your w
ters ought to be often distilled: That that whic
is drawn from the Earth, may be often returne
unto it, and often abstracted; as the Sea *Euripu*
doth often leave the Earth, and covereth it agai
always keeping its bounds or period.

When thus the Kings Palace is prepared an
adorned by several workmen, and the glassy Se
is finished, and the Palace furnished with goods
then may the King safely enter, and keep ther
his Residence.

But my friend know, that the naked Bride-
groom must be espoused to his naked Bride; there-
fore all those preparations for the adorning thei
Garments, and beautifying their faces, must b
taken away, that they may lye down as naked as
they were born, that their seed be not destroyed
by any strange mixture. Dissolution of ☉ 28

For a conclusion of this discourse, I tell you
truely, that the most precious water, wherewith
the Bridegrooms Bable must be made, must be
wisely and with great care prepared of two Fen-
cers (understand of two contrary matters) that
one adversary may drive out the other, and they
must be prepared for the fight, and the Prize must
be won: For what advantage is it for the Eagle,
to build her Nest in the Rocks, where her Chick-
ens will dye on the tops of the Mountains, by
reason of the coldness of the Snow? Fury

But if you adde to the *Eagle* the old *Dragon*,
which hath a long time had his habitation among
stones, and creepeth out of the Caves, and put
them both in the Internal Pit, then will *Plato*
Grave ignem 306
breath

reath upon them, and will enforce a fiery vola-
le ſpirit out of the old *Dragon*, which by its
reat heat burneth the *Eagles* feathers, and mak-
th a ſweating Bath, that the Snow on the higheſt
Mountains melteth, and turneth into water.
Whereby the Mineral Bath is well prepared,
which bringeth riches and health to the King.

The III. *Key.*



BY water fire may be wholly extinguisht; if much water be cast into little fire, then the fire gives way to the water, and yieldeth up the victory unto it: So must our fiery Sulphur be conquered, and overcome by water prepared according to Art.

If after the separation of the water, the fiery life of our Sulphureous Vapour can but again triumph and obtain the victory; but no conquest can be herein obtained, unless the King adde force and power to his Water, and hath given it the Key of his own proper colour, that he may be thereby destroyed and made invisible; yet at this time his visible form ought to return, yet with a diminution of his simple Essence, and meliorati-on of his Condition.

The Limner can paint yellow upon white, and red upon yellow, and then a purple colour; and although all the colours appear, yet the last highly excels in its degree: The like ought to be observed in our *Magistery*, which being done, then have you before your eyes the light of all wisdom, that shineth in darkness, but burneth not.

For our Sulphur burneth not, yet it shineth far and near, neither doth it tinge any thing, unless it be prepared and tinged with its own tincture, whereby it may afterwards tinge weak and imperfect Metals: For it is not in the power of this Sulphur to tinge, unless the tincture be given it in the fixation: For the weaker cannot overcome, but the stronger may obtain the victory over the weaker, and the weak must yield to the strong. Therefore observe for this discourse the following conclusion.

That which is weak cannot succour the weak, nor

nor administer any help in the operation, and one combustible thing cannot defend another combustible thing, lest it also be burned; therefore if a defendor must be, that must assist the combustible and defend it: Then that defendor must have a greater power than he that needeth his defence protection, and principally in its substance ought to be incombustible.

So he that would prepare our incombustible Sulphur of the Philosophers, let him first consider with himself, that he seek our Sulphur in that, wherein it is incombustible, which cannot be, unless the Salt Sea have swallowed up the body, and cast it up again: Then exalt it in its degree, that it far exceed in brightness all the other Stars in the Heaven.

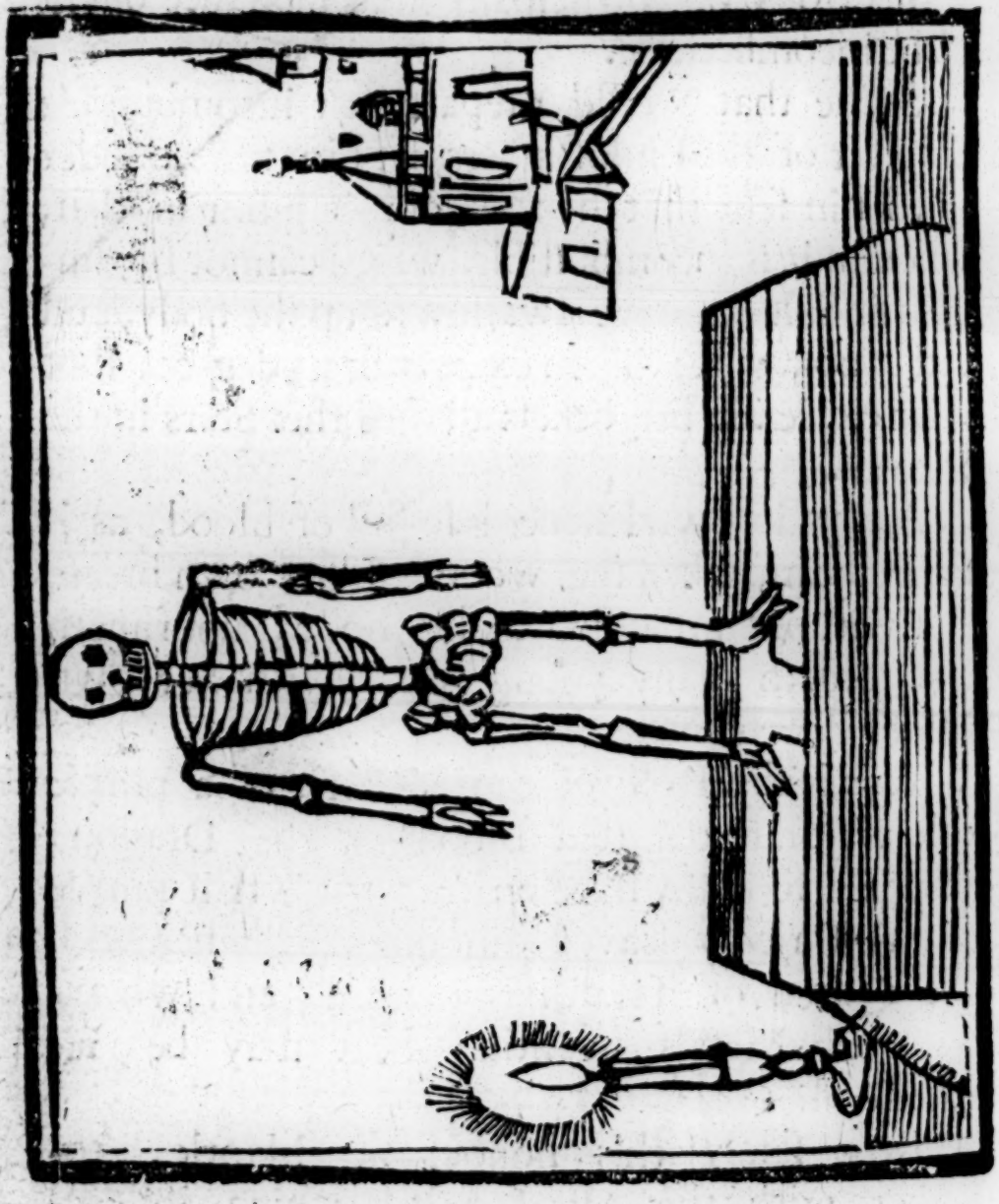
And in its own Essence is so full of blood, as is the Pellican, when she woundeth her own breast, and without prejudice to her body, nourisheth and feedeth many young ones with her own blood.

This is the Rose of our Masters, of a purple colour, and the Red Blood of the Dragon, whereof so many have written; it is that purple Mantle, richly leaved, in our Art, wherewith the Queen of Health is covered, and wherewith all Metals wanting heat may be revived.

Keep safely this honourable Mantle, together with the Astral Salt, which followeth this Cœlestial Sulphur, lest some evil befal it, and give unto it of the volatility of the Bird, as much as will suffice; then will the Cock devour the Fox, and will afterwards

wards be drowned in the water, and being revived by the fire, will be again devoured by the Fox, that like may be reſtored to its like.

The IV. *Key.*



ALL Fleſh that came from the Earth, muſt be corrupted and return to Earth again, as it was Earth at the firſt, then that Earthly Salt begetteth a new generation, by a Coeleſtial revivification, for if it were not firſt Earth, there could be no revivification in our work; for in the Earth

is the Balsom of Nature, and is their Salt who sought after the knowledg of all things.

At the Day of Judgment the World shall be judged by Fire, that which was made by the Creator of nothing, must by Fire be burnt to Ashes, out of which Ashes the Phœnix produceth her young: For in those Ashes lye the true and genuine Tartar which must be dissolved, and when that is dissolved, the strongest Lock of the Kings Palace may be opened.

After that burning, a new Heaven, and a new Earth shall be formed, and the new Man shall more gloriously shine forth, than ever he lived in the old World, for he shall be purified.

When Ashes and Sand are well maturated and concocted in the fire, then the Artist turneth it into Glass, which afterward will endure in the fire, and in colour like a transparent Stone, and is not any more like Ashes; and this to the ignorant is a great Mistery, but not so in any wise to the experienced Artist, because they understand the reason thereof, by their understanding, and daily experience.

Workmen prepare Lime of Stones by burning them, that it may be fit for their use; for before its preparation in the fire, it is a Stone, and cannot be used in work as Lime: The Stone is maturated in the fire, and receiveth from the fire a very high degree of heat, and is made so strong, that there is scarce any thing comparable to the fiery Spirit of *Calx vive*, if it be brought to its perfection. 301-285

Every thing being burnt to Ashes by Art will yield a Salt, if in the Anatomizing thereof you are able to keep apart its Sulphur and Mercury,

and again reſtow them to their Salt, according to the pure method of Art; then may you again by the means of Fire, make thereof again, what it was before its deſtruction or anatomy; which the wiſe Men of the World call fooliſhneſs, and eſteem theſe things as trifles, and ſay, this is a new Creation, which God grants not to ſinful man, but they do not underſtand that this was created before, and that the Artiſt doth only ſhew its increaſe and Magiſtery by the Seed of Nature.

If the Artiſt want Aſhes he cannot make Salt for our Art, for without Salt our work cannot be made into a body, for Salt only coagulateth all things.

For as Salt doth ſuſtain all things, and preſerveth them from putrifaction; even ſo the Salt of our Maſters preſerveth Metals, leſt they be reduced to nothing, and be corrupted, which can in no wiſe happen, unleſs their Balſom periſh, and the incorporated Saline Spirit ceaſe to be; then would their body be altogether dead, and nothing could be thereof made to any advantage, becauſe the Spirits of the Metal are decayed, and at their departure left a naked and void habitation, into which no life can be again reſtored.

You that are Students in this Art, know further, that Salt out of Aſhes is of very great uſe, much virtue is contained in them; yet is that Salt unprofitable, unleſs its inſide be turned outwards, and its outſide inwards, for it is the Spirit only that giveth power and life, (for the naked body avoideth nothing.) If you know how to obtain that, then have you the Salt of the Philoſophers,

losophers, and the true incombustible Oyl, where-of they have written many things before me:

Although that many wise,
Have sought for me with care;
Yet few consider what,
My hidden treasure are.

The V. *Key,*



THE vivifying power of the Earth, produceth all things that proceed there from: And he that ſaith that the Earth is without life, is in an errour.

For that which is dead cannot adde to that which hath life, and the off-ſpring of the dead ceaſe, becauſe the Spirit of Life is wanting; thererefore the Spirit is the Life and Soul of the Earth, that dwelleth in it, and operateth on Earthly things, from the Cœleſtial and Syderial. For all Herbs, Trees, and Roots, and all Metals and Minerals, receive their powers, increaſe, and nouriſhment from the Spirit of the Earth: For the Spirit is the Life, which is nouriſhed by the Stars, and adminiſtereth of its nouriſhment to all Vegetables. And as the Mother preſerveth the *Fœtus* in the Womb, and feedeth it there; ſo alſo doth the Earth nouriſh in its Boſom the Minerals, by its Spirit received from above.

Wherefore the Earth affordeth not thoſe virtues of its ſelf, but the living Spirit which is in it; and if the Earth ſhould be without that Spirit, it were dead, and could not yield any more nouriſhment, becauſe the Spirit would want that Sulphur or Fatneſs which preſerveth the vivifying power, and produceth all growing things by its Nutriment.

Two contrary Spirits may dwell well together, but not eaſily agree. For when Gunpowder is kindled, thoſe two Spirits whereof it is made fly the one for th'other with great noiſe and violence, and vaniſh into fume, that none knoweth whither they are gone, or what they were, unleſs they knew by experience what Spirits they were, and in what ſubject they had had their being.

Whence

Whence you may know, thou ſeacher into Art, that Life is only a meer Spirit, ſo that every thing that the ignorant World repute for Dead, may be again reduced into an imperceptible, viſible, and ſpiritual Life, and may be preſerved therein, if Life only can operate with Life, which Spirits feed and nouriſh themſelves by a Cœleſtial ſubſtance, and are procreated from a Cœleſtial, Elementary, and Terreſtial ſubſtance, which is called the *Materia informis*.

And as Iron hath its Magnet, which by its wonderful and inviſible love attracteth it; ſo alſo hath our Gold a Magnet, which Magnet is the *Prima Materia* of the Great Stone. If you underſtand theſe my expreſſions, you are bleſſed with riches above all the world.

I will reveal one thing more unto you in this Chapter. When a Man looketh in a Glaſs, there is the reflection of his Image, which if you go to touch with your hands, you find nothing tangible but the Glaſs wherein the perſon looked: So alſo from this matter muſt be drawn a viſible Spirit, which nevertheleſs is impalpable. That very ſame Spirit, I ſay, is the Radix of the Life of our Bodies, and the Mercury of the Philoſophers, from whence our liquid Water is prepared in our Art, which you muſt make again Material with its own Compoſition, and by ſome certain means reduce it from the loweſt to the higheſt degree into a moſt perfect Medicine. For our beginning is a ſecret and palpable body, the middle, is a fugitive Spirit, and a golden Water without any corroſive, by which our Maſters prolonged their lives; and the end is a moſt fixt Medicine for humane and Metalline bodies, which to know is ra-

ther granted to Angels than Men, although ſome men are adopted to the ſame knowledge, who by their earneſt prayers obtained the ſame of God, and are thankful to him therefore, and helpful to the needy.

For a Cocluſion of theſe things, I tell you for a truth, that one work proceedeth from another; for our matter muſt be very well and highly purified in the beginning of our work, then diſſolved and deſtroyed, and throughly broken and reduced into duſt and aſhes: When this is all done, then make thereof a volatile Spirit white as Snow, and another volatile Spirit red as Blood, which two Spirits contain in them a third, and yet are but one Spirit. Theſe are the three Spirits, that preſerve and prolong Life, joyn them together, give them their natural meat and drink, as much as they need, and keep them in a warm bed, until the perfect time of their Nativity; then ſhall you ſee and underſtand what the Creator and Nature hath diſcovered unto you; and know that my lips never yet ſo plainly revealed any thing. For God hath placed more efficacy and wonderfulneſs in Nature, than many thouſands of Men can believe; but I am ſealed upon alſo that others after me may write of thoſe wonderful natural things which are granted by the Creator, but by Fools are counted for ſupernatural; for that which is natural hath its firſt original from that which is ſupernatural, and yet are they found together to be only Natural.

The VI. Key.



MAn without a Woman is esteemed but as half a body, and a Woman without a Man likewise obtaineth the name but of half a body, for either of them by themselves can produce no fruit; but when they live together in a Conjugal State, the body is perfect, and by their Seed an increase succeedeth.

When

When too much ſeed is caſt on the ground, that the land is overburdened, mature fruit cannot be expected; and it there be too little ſeed then the fruit cometh up thin, and inſtead thereof grow tares, whence no profit can be expected.

If any will not burden his Conſcience with ſin in ſelling of Wares, let him give his Neighbour juſt meaſure, and let him uſe juſt weights and meaſures, then he avoideth curſes, and gaineth the bleſſings of the poor.

In great waters it is eaſie to be drowned, and ſhallow waters are eaſily exhauſted by the heat of the Sun, that they are of no uſe.

Therefore to obtain your deſired end, a certain meaſure muſt be obſerved in the commixtion of the Philoſophick Liquid Subſtance, that the greater part do not over-power and over-preſs the leſſer, whereby the Effect will be hindered, and leſt the leſſer be too weak for the greater, but let there be made an equal dominion: For great rains are unprofitable to Fruits, and overmuch drought hindreth true Maturity, wherefore if *Neptune* hath rightly prepared his Water-bath, then take a juſt quantity of the *Aqua Permaneus*, and have a great care that you take not too much, nor too little.

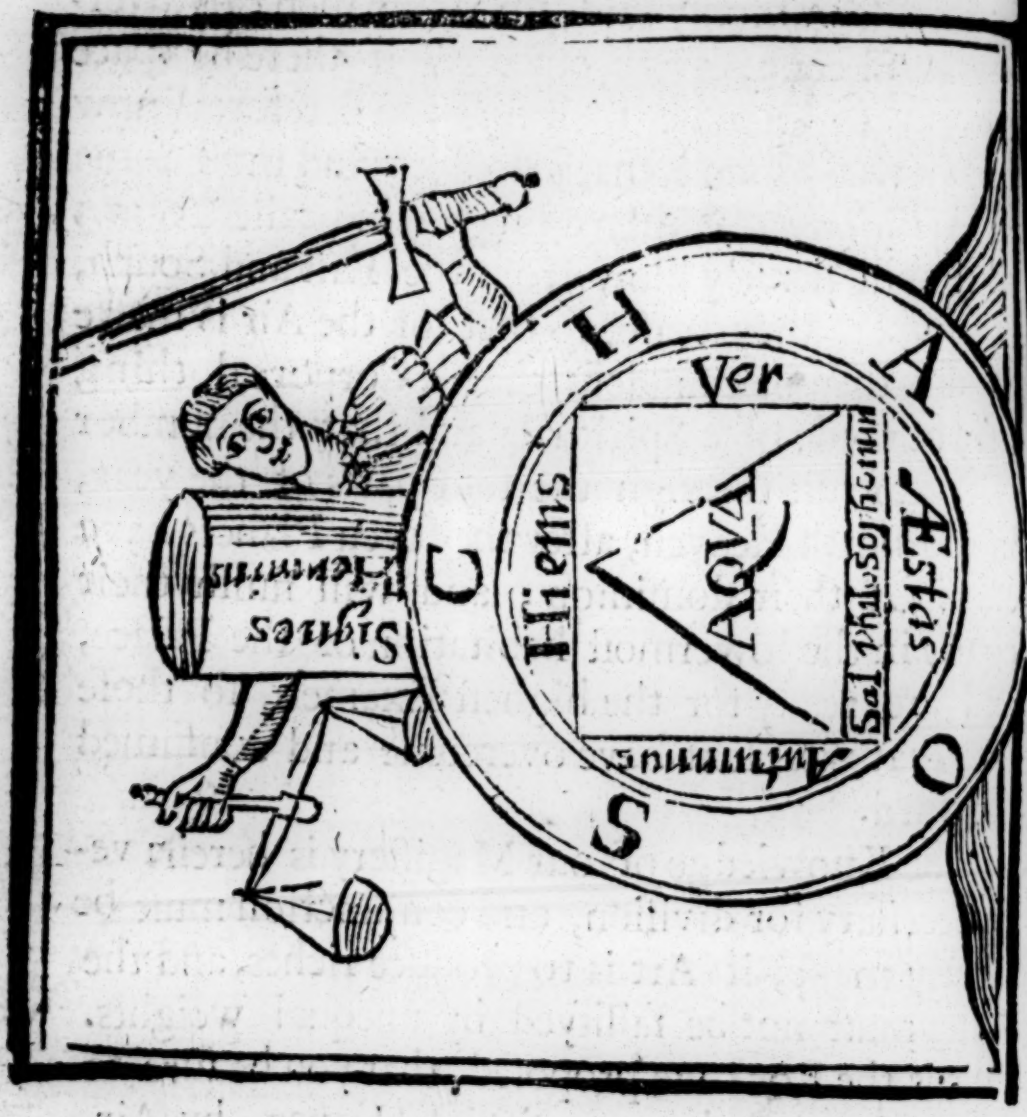
A double fiery man muſt be fed with a white Swan which will kill each other, and will again revive. And the Air of the four parts of the World muſt poſſeſs three parts of the included fiery Man, that the ſong of the Swan may be heard, when ſhe harmoniouſly ſings her farewell, Then the roſted Swan will be food for the King, and the fiery King will exceedingly love the pleaſant

pleasant voice of the Queen, and out of his great love embraceth her, and satiateth himself with her, until both vanish and become one body.

It is commonly said, that two men can overcome and conquer one, especially if there be space enough to exercise their fury; wherefore know from a true ground, that a double wind must come called *Vulturnus*, & then a single wind called *Notus*; these will fiercely blow from the East and South, but when they cease, so that of the Air is made Water, then be confident that a Corporeal thing may be made of a Spiritual, and that the number will bear rule through the four parts of the year, in the fourth Heaven, after the seven Planets have exercised their dominion, and will finish their course in the lowermost habitation of the Palace, and are ready for the highest Examen, so those two that were sent have overcome and consumed the third.

The Knowledge of our Magistery is herein very necessary for division, and conjunction must be rightly make, if Art is to produce riches, and the Scales must not be falsifyed by unequal weights. This is the Rock we proposed, that you be sure to finish this Work by an artificial Heaven, by Air, and by Earth, with true Water and preceptible Fire, in giving of a lawful weight without any defect, as I have rightly informed you.

The VII. Key.



NAtural heat preſerveth the Life of Man, for if that be gone, Life ceaſeth.

Natural fire, if it be moderately uſed, defendeth againſt cold, but too much is deſtructive. It is not of neceſſity that the Sun do corporally touch the Earth, it is ſufficient that the Sun doth manifeſt its power at a diſtance by its Rayes, which by reflection againſt the Earth, are much ſtrengthned, for by that means it hath power enough to perform its office, and to maturate

all

ll things by concoction; for by the distance f the Air the Sun-beams are temperated, so hat by means of the Air the Fire operateth, as by means of the Fire the Air operateth.

The Earth without the Water can produce nothing, and again, the Water without the Earth exciteth nothing; as the Earth and the Water need each others assistance in the production of Fruits, so in no wise can the Fire without the Air, nor the Air without the Fire; for the Fire without the Air hath no Life, and the Air without the Fire cannot manifest its heat and dryness.

The Vine hath more need of the heat and beams of the Sun at the latter time of its maturation, than it had in the beginning of the Spring: And if the Sun doth strongly operate in the Autumn, the Vine doth yeild a better and stronger Juice, than if the heat of the Sun-beams be weak or deficient.

In the Winter the common people count all things dead, because the cold bindeth the Earth that nothing can grow; but as soon as the Spring appeareth, that the cold lessneth by the ascent of the Sun, all things revive, Trees and Herbs grow, and Insects which hid themselves from the cold Winter creep forth out of their holes and caves in the Earth; all Vegetables yeild a new savour, and their Excellency is discovered by their fair, amiable, and various colours of their Blossomes; and then the Summer continueth the operation, and bringeth forth Fruits from these several kinds of Flowers: For which thanks be given to the Creatour, who

by

by his Ordinance hath ſet bounds unto theſe things by Nature.

So year followeth after year, until the World be again deſtroyed by its Maker, and they that Inhabite therein be exalted by the glory of God: then ſhall all Earthly Nature ceaſe to work, and the Eternal Cœleſtial one ſhall be in its ſtead.

When the Sun declineth from us in the Winter, it cannot diſſolve the Snowy Mountains, but when it approacheth nearer in the Summer, the Air is hotter, and more powerful to diſſolve the Snow, that it turneth it into water, and deſtroyeth it: For the weak muſt yeild to the ſtronger, and the ſtronger over-ruleth the weak.

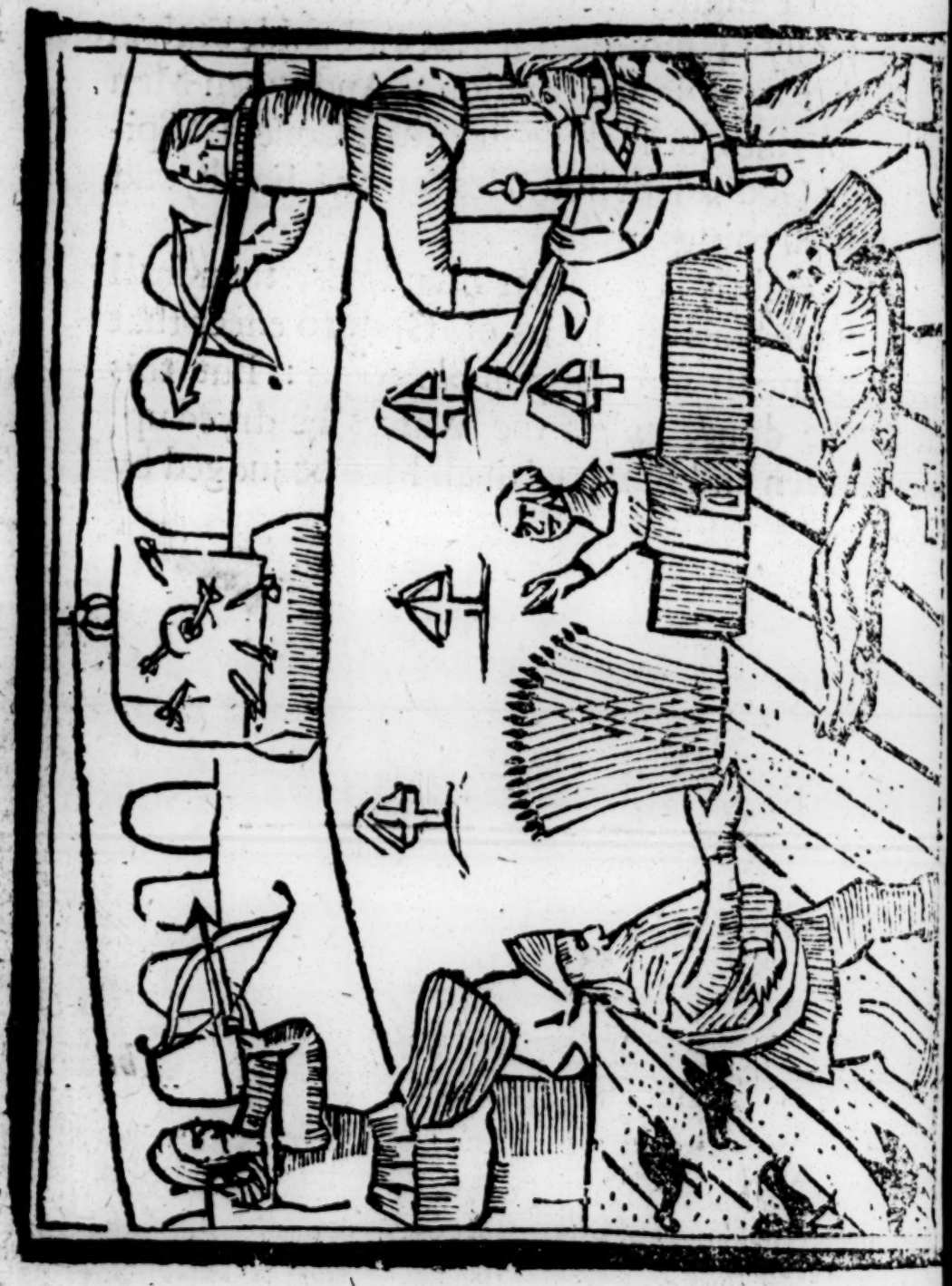
Thus alſo in our Magiſtery the government of the Fire muſt be obſerved, that the moiſt Liquor be not too ſuddenly dryed up, and the Philoſophick Earth too ſuddenly melted and diſſolved; elſe out of wholeſome Fiſhes in your Water you will generate Scorpions. But if you deſire to be a true Maſter of your Work; then take your Spiritual Water, whereon the Spirit moved at the beginning, and ſhut the door of defence upon it; for from that time ſhall the Heavenly City be beſieged by Earthly Enemies, and your Heaven muſt be ſtrongly defended with three fences and walls, that there be no entrance but one, and let that be very well guarded. When all theſe things are done, kindle your Philoſophick Lamp, and ſeek what you have loſt, give ſo much light as may ſuffice: For know, that Inſects and Worms dye in the cold and moiſt Earth, for it is their Nature, but mans habitation is ordained to be upon the Earth in a temperate and even condition: but the Angelical Spirits that have not an Earthly, but

an

n Angelical body, and are not obnoxious to the ollutions of ſinful Fleſh, as man is, they are laced in a higher degree, that they can bear ithout any prejudice both heat and cold, both in he higher and lower Region: And when Man hall be purified, he ſhall be like theſe Cœleſtial Spi-its; for God ruleth both Heaven and Earth, and vorketh all things in all.

If we rightly behold our own ſouls, then ſhall ve be made Sons and Heirs of God, to effect that which ſeemeth now impoſſible to us: But this annot be done, unleſs the Waters be dryed up, nd Heaven and Earth with all Men be judged by ire.

The VIII. Key.



ALL Fleſh be it Mans or Beaſts yeildeth no in
creaſe or propagation, unleſs it be firſt putri
fied, alſo the Seed when it is Sown, and all tha
is under or belonging to Vegetables cannot in
creaſe but by putrifaction.

bi

Man

Many inſects and worms receive life, ſo that by meer putrifaction they attain a vivifying power and motion; which ought to be deſervedly eſteemed, as a wonder above all wonders: This Nature hath granted, for the ſame vivifying increaſe and inſpiration of life is very much found in the Earth, and by the ſame reaſon is excited in its ſpiritual Seed by the other Elements.

This is demonſtrable by examples; The Country-wife knoweth it very well; for they cannot produce a Hen for their uſe, but by the putrefaction of the Egg, out of which the Chicken is generated.

If bread fall into honey, Ants are bred there, which alſo is a ſingular myſtery in Nature above others: The Country-man alſo underſtandeth, that worms proceed out of putrid fleſh of Men, Horſes, and other Beaſts, and alſo Spiders, worms, *&c.* in Nuts, Apples, Pears, *&c.* None are able to enumerate the various kinds and ſpecies of Worms, which proceed from putrefaction.

The ſame is alſo obſerved in Vegetables, that divers kinds of Herbs, as Nettles and many others grow in thoſe places where ſuch never grew, now their ſeed fell, only came by putrefaction, the cauſe is, that the earth in thoſe places is diſpoſed, and as it were impregnated for thoſe productions, which hath been infuſed from above by the ſyderial property, that the Seed hath ſpiritually been formed into them; which Seed putrifyeth its ſelf in the Earth, and by the operation and co-aſſiſtance of the Elements doth generate a corporeal matter, according to its natural ſpecies; ſo that the Stars with the Elements can excite a new Seed which was

not before; and afterwards by ſucceeding putrefaction may be increaſed; But it is not granted to Man to excite a new Seed; for the Operation of the Elements, and the Eſſence of the Stars are not in his power to form.

Thus divers ſorts of Vegetables grow only by putrefaction, but the Country-man looks upon it as uſual, and conſidereth not, neither can he imagine or underſtand any reaſon for it, for by them its eſteemed only as cuſtomary: But you, whom it becometh to know more than the vulgar, may learn the cauſes and fundamentals by obſerving theſe my large demonſtrations and expreſſions, *viz.* from whence this living power of reſuſcitation and generation ſhould proceed, not eſteeming it as cuſtomary, but of a diligent ſearcher into Natures Myſteries; becauſe in truth all life proceedeth from and is cauſed by putrefaction.

Every Element hath in its ſelf its corruption and its viciſſitude of generation: Let the deſires of Art be ſure of this, and know it from a right foundation, that in every Element the other three are hid: For the Air containeth the Fire, Water, and Earth in its ſelf, which ſeemetn to be incredible, yet it is true; ſo alſo the Fire containeth Air, Water, and Earth; and Earth containeth Water, Air, and Fire, elſe they could not generate.

And the Water hath part of the Earth, Air, and Fire, otherwiſe no generation could follow, yet notwithſtanding every Element is diſtinct, although they are all mixed, which is evidently found by diſtillation in the ſeparation of the Elements.

But I will more clearly demonſtrate this unto
u, leſt you being ignorant, judge that what I
ve ſaid are mear words and not truths, I tell
u, who earneſtly intend the ſeparation of Na-
re, and to underſtand the diviſion of the Ele-
nts, that in the diſtillation of the Earth, firſt
e Air cometh very eaſily, then after ſome certain
me cometh the Element of Water, the Fire was
cluded in the Air, becauſe both are of a ſpiri-
al Eſſence, and do both wonderfully love each
her. The Earth remaineth in the bottome,
herein is the moſt precious Salt.

In the diſtillation of the Water, the Air and
re firſt come over, then the Water and the body
Earth remain in the bottom. The Element of
re, if it be extracted by Fire into a viſible ſub-
nce, the Water and the Earth may be taken
art, ſo then the Air remaineth in the other three
ements, for none of them can want Air: The
rth is nothing, neither can it produce any thing
ithout Air; the Fire burneth not, nor hath any
e without Air; the Water cannot bring forth
y fruit without Air, neither can the Air con-
me any thing, nor dry up any moiſture, but by
tural heat, becauſe fervour and heat is found in
e Air, therefore the Element of Fire muſt needs
in the Air; for whatſoever is hot and dry is of
e ſubſtance of Fire; wherefore one Element
not want the other, but the commixtion of
e four Elements is always found in the generati-
of all things: And he that denieth this doth
t underſtand the Miſteries of Nature, neither
h he ſearched into their properties.

For you ought to know, if any thing proceed
putrefaction it muſt of neceſſity be after this

manner: The Earth by its ſecret and hidde moiſture is reduced into corruption, or a certai deſtruction, which is the beginning of putref ction; for without moiſture, as is the Element water, there can be no true putrefaction: For any generation do proceed from putrefaction, muſt needs be kindled and produced by the pr perty of heat or Element of fire; for witho natural heat no production can be made, and that production do aſſume a living breath a motion, that cannot be without Air; for if t Air did not co-operate therewith, and lend its ai then the firſt compoſure and ſubſtance fro whence the generation proceeded, would of it l be ſuffocated and dye for want of Air; wherefo it is clearly ſeen, and fundamentally demonſtrate that no perfect creature can be generated witho the miniſtration of the four Elements, and that ways one Element ſheweth its operation and l in another, which is manifeſted by putrefaction.

For without that (*i. e. Air*) nothing could brought to light, from this time and for ever, a that all the four Elements are neceſſary for a pe fect generation, and reſuſcitation. Know th when *Adam* the firſt Man was formed by the gr Creator out of a lump of Earth, there did not yet appear any preceptible motion of life, u God breathed a Spirit into him, then was t lump of Earth endowed with power. In Earth was the Salt *i. e.* the body, the inſpired was the Mercury, the Spirit. The Air by this ſpiration did give a genuine and temperate h which was Sulphur, *i. e.* Fire, then it moved ſelf, and *Adam* manifeſted by this motion, tha living ſoul was inſpired into him; for Fire c

not be without Air, and ſo no Air without Fire: The Water was incorporated with the Earth, for of neceſſity they muſt be together in an equal commixture if you expect life to follow.

So *Adam* was firſt brought forth, generated and compounded of Earth, Water, Air, and Fire; of Soul, Spirit, and body; and of Mercury, Sulphur, and Salt.

After the ſame manner *Eve* the firſt Woman and Mother of us all, pertook of the ſame compoſition, being taken from *Adam*; ſo *Eve* was produced and builded from *Adam*: which note well.

And that I may again return to putrefaction, let the ſeeker of our Magiſtery, and inquirer into Philoſophy know, that for the ſame reaſon no Metalline Seed can operate, or augment it ſelf, unleſs this Metalline Seed, by it ſelf only, without any ſtrange addition or mixture, be brought to a perfect putrefaction: As no Seeds of Vegetables or Animals can produce any increaſe without putrefaction, as is already declared; ſo alſo underſtand of Metals, which putrefaction muſt attain its perfect operation by the benefit of the Elements; not that the Elements are the Seed, as before is ſufficiently manifeſted, but that Metalline Seed, which is begotten by a Cœleſtial, Syderial, and Elementary Eſſence, and is brought into a Corporiety, muſt be further reduced, by the Elements into ſuch a putrifaction and corruption.

Note this alſo, that Wine containeth a volatile Spirit, for in its diſtillation the Spirit firſt cometh over, and then the Flegme: Bnt if it be

firſt by continual heat turned into Vinegar, its ſpi
it is not ſo volatile as before; for in the diſtilla
ion of the Vinegar, its Water or Flegm comet
rſt, and the Spirit laſt; and although it be th
ame matter that was before in the veſſel, yet hath
it by far another property, being no more Wine
but by the putrefaction of continual heat is tranſ
muted and made Vinegar: And every thing tha
is extracted and circulated with Wine, or its Spi-
rit, hath a far different propriety and operation
than that which is extracted with Vinegar.

For if the Vitrium of Antimony be extracted
with Wine, or Spirit of Wine, it provoketh many
Stools and Vomits; becauſe its poiſon and venom
is not yet deſtroyed or extinct; but if the Vitri-
um of Antimony be extracted with good diſtill-
ed Vinegar, it giveth a fair extraction of a high
colour: Then extract the Vinegar *per* M B and
the yellow remaining powder being well edulco-
rated by often waſhings with common Water;
that allacetoſity be done away, then is it a ſweet
powder which doth not excite any more Stools,
but is a very excellent Medicine for uſe, which ex-
cels even to admiration, and may be deſervedly
called the Wonder of Medicine.

This wonderful powder in a moiſt place reſolv-
eth into a Liquor, which is of excellent uſe in
Chirurgery, curing without any pain.

Whereof enough.

And this is principally to be noted for a con-
cluſion of this diſcourſe, that there is a Cœleſtial
Creature generated, whoſe life is preſerved by the
Stars, and fed by the four Elements, which ought
to be killed, and then putrified, which done, the
Stars by means of the Elements will again infuſe

life

life into thoſe putride bodies, that it may again be made that heavenly ſubſtance, which had its habitation in the higheſt Region of the Firmament, if that be done, you ſhall perceive that the Terreſtial is taken from the Cœleſtial, with body and life, and that the Terreſtial Body is reduced into a Cœleſtial Subſtance.

The IX. *Key.*



Saturn the higheſt of the Cœleſtial Planets, hath the meaneſt authority in our Magiſtery, yet is he the cheifeſt Key in the whole Art; but placed

in the lowest degree, and is of very little estimation in our Art, although by his swift flight he hath elevated himself into the highest pitch above all the Luminaries, yet at the clipping of his wings, he must be reduced to the lowest light of all, and by corruption must be brought to a melioration, whereby the black must be changed into white, and the white into red; and the other Planets must pass through all the colours in the world, until they come to the proper superabounding tincture of the triumphant King.

And so I tell you, that although *Saturn* be esteemed the meanest in the whole world, yet hath he in him that power and efficacy, that if his pure Essence, which is beyond measure insensibly cold, be added to a current fiery Metalline body, its running quality may be taken away, and may be made a maleable body, as *Saturn* it self is, but of far greater fixity, which Transmutation hath its original beginning and end from Mercury, Sulphur, and Salt. This seems difficult to be understood by many, as indeed it is; but because the matter is vile, therefore must the intellect be acute and high, for there must be unequal states in this world to discern Masters from Servants.

From *Saturn* proceed many colours, that are made by preparation and Art, as black, ash-colour, white, yellow, and red, and besides these in their mixtures arise other colours, so that the matter of the Philosophers must pass through many colours, before that great Stone can be exalted to its certain degree of perfection: For as often as a new Spagnol is opened to the Fire, so often is a new formal species of its vestments given it for a reward, until the poor Artist gets riches, and needeth not to borrow of another. When

When the Lady *Venus* poſſeſſeth the Kingdom and doth rightly deſtribute the Offices according to the Cuſtomes of the Kings Court, ſhe appeareth in Magnifick ſplendor, and *Muſica* beareth before her a ſpecious Enſign of a red colour, whereon is painted *Charity*, very beautiful in her green Robes; and in her Court *Saturn* is the Maſter Preſident, who when he performs his office, *Aſtronomy* carries a black Enſign before him, whereon *Fides* is beheld painted in a yellow and red garment; *Jupiter* with his Scepter takes upon him the Office of a Marſhall, and before him goes *Rhetorica* with an Enſign of an aſh-colour, wherein *Spes* is moſt beautifully painted with ſplendid colours.

Mars is hardned in warlike affairs, and beareth rule in the fiery heat, and *Geometria* draweth before him a Curtain of a bloody colour, whereon Fortitude is diſcerned, cloathed with a red garment: *Mercury* takes his place as Chancellor, and before him *Arithmetica* beareth an Enſign of all colours, whereon Temperance is painted in glorious colours.

Sol he is Vice-Roy of the Kingdom, and *Gramatica* beareth a yellow Enſign before him, whereon Juſtice is painted in a golden Robe: which Vice-Roy, although he hath the greater power in his Kingdom, yet Queen *Venus* hath blinded and conquered him, with her tranſcendent ſplendour.

Then *Luna* alſo appears, and *Dialectica* carries before her a ſilver coloured & ſhining Vail, whereon Prudence is painted of an azure colour: And becauſe *Luna*'s Husband dyed ſhe gained the Office her ſelf, leſt Queen *Venus* ſhould get into the government again; for ſhe called her to an account

of

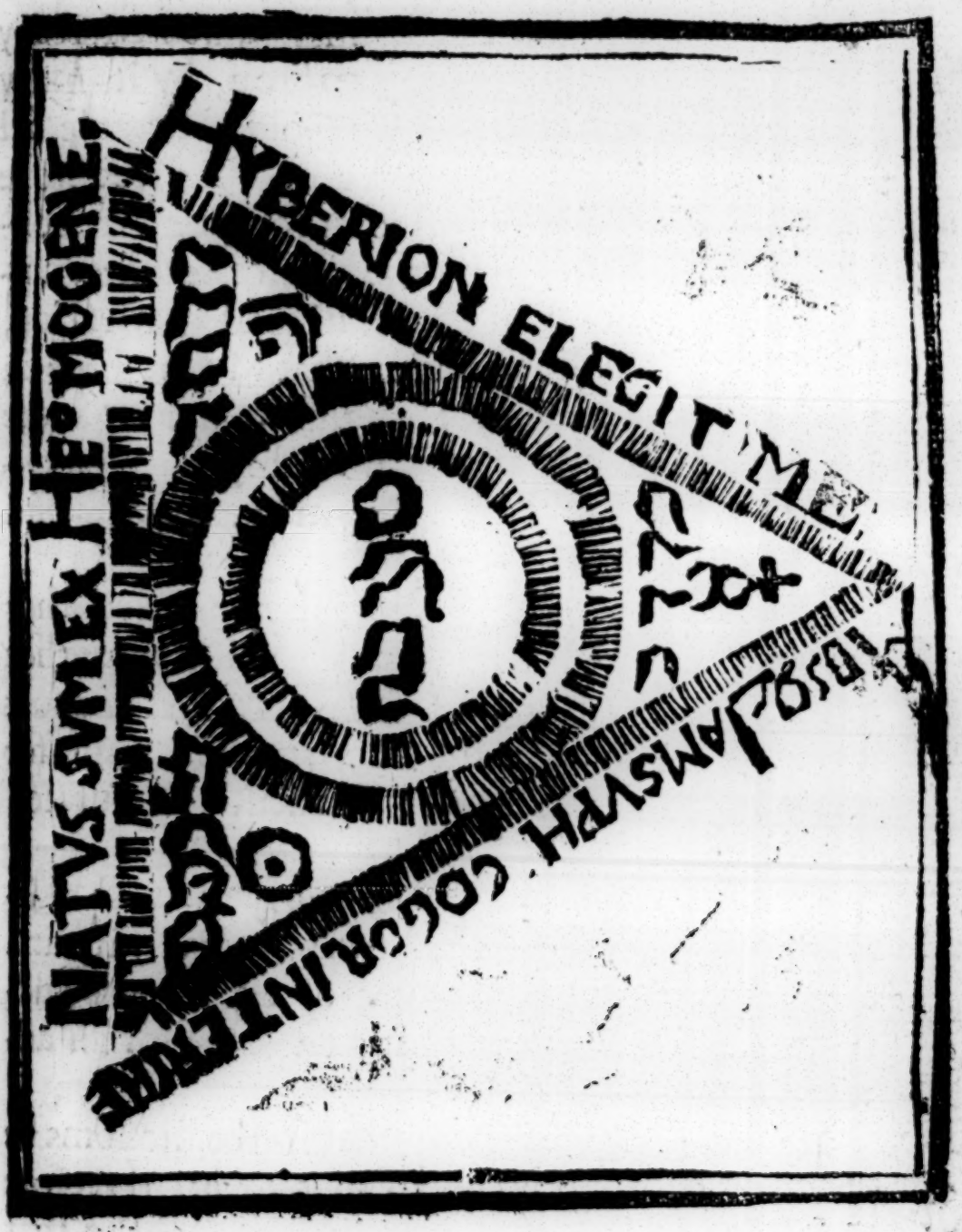
of her office, then the Chancellour aſſiſteth her, that a new Government may be eſtabliſhed, and both them rule above the Queen: Underſtand, that one Planet muſt drive out and diſpoſſeſs another of his government, office, poſſeſſion, and power, until the beſt of all attain the higheſt power, and with the beſt and moſt fixt colour given them by their firſt Mother, out of an innate conſtancy, love, and amity they obtain the victory: For the old world paſſeth away, and the new is come in its place, and one Planet deſtroyeth another ſpiritually, that he that is ſtrongeſt continues till the laſt by feeding upon the other, two or three being overcome by only one.

For a final concluſion you may underſtand hereby that you muſt take the Cœleſtial, *Libra. Aries*, *Taurus*, *Cancer*, *Scorpio*, and *Capricorn*, and at the other end of the ballance put *Gemini*, *Sagittary*, *Aquaries*, *Piſces*, and *Virgo*; then cauſe that the golden *Lion*, leap into the lap of *Virgo*, ſo will that part of the Scale be the weighteſt, and weigh down the other; then let the twelve Signs of the Heaven come in oppoſition to the *Pleiades*. And ſo after the finiſhing of all the colours of the world, there will at laſt be a conjunction and union, that the greateſt cometh to be the leaſt, and the leaſt to be the greateſt,

If that the nature of the whole world remained,
Only in one ſtate, form, or quality,
And other forms could not by Art be gained,
The wonders of the world would ceaſe to be.
And Natures myſteries would not be raiſed,
For whoſe diſcoveries let God be praiſed.

The

The X Key.



IN our Stone made by me, and others long before me, are all the Elements, and all the imneral and metalline forms, yea, and all the qualities and properties of the whole world contained; for therein is found the greatest and strongest heat: For by its great internal fire the cold body

of

of *Saturn* is warmed, and by that heating is changed into the beſt gold: In it alſo is found the greateſt cold, for by its conjunction the hot Nature of *Venus* is temperated, and quick Mercury congulated, and by the ſame reaſon, by its fixity a tranſmuted into the beſt fixt Gold. Becauſe all theſe properties of our matter of the great Stone are infuſed by Nature, which properties are concocted and maturated by the degrees of fire, untill they have attained the higheſt perfection, which cannot be done before that Mount *Etna* in *Sicilia* be conſumed by its flames, and no more cold be found any more in the higheſt *Hyperborean* Mountains, which place may alſo be called *Filictum*.

If fruits are gathered before they are ripe, they are untimely and unprofitable, neither are they fit for uſe; ſo unleſs the Potter burn and concoct his wares enough in the fire, they are unfit for uſe, becauſe they were not ſufficiently Maturated in the fire.

So alſo concerning our *Elixir* you muſt diligently conſider that a juſt time be given it, and that before that time nothing of its virtue be detracted, leſt it be aſperſed and eſteemed for an unworthy thing.

It is evidently known, that if the bloſſoms be plucked off, no fruit can grow there, therefore haſt is not for our Magiſtery; therefore he that makes too much haſt ſeldome does good in our Art, but by haſt more is ſpoiled than performed.

Wherefore let no ſearcher of Truth ſuffer himſelf to be deceived with overmuch deſire to gather

gather and pluck it before its time, leſt the Apple ſlip from him, and the Stalk only remain in his hand: For in truth, if our Stone be not ſufficiently maturated, no ripeneſs can be produced from it.

The Matter is diſſolved in *Balneo*, and united by putrefaction in Aſhes it produceth flowers; in Sand all its ſuperfluous humidity is dryed away, but a quick fire maturateth it with fixation, not that you muſt needs uſe *Balneum Mariæ*, *Fimus Equinus*, *Aſhes* and *Sand* ſucceſſively, but that the degrees and regiment of the Fire be ſo performed: For the Stone is made in an empty Furnace, of a threefold defence [or wall] firmly lockt up, incloſed and concocted with a continual Fire, until all Clouds and Vapours vaniſh, and the Garment of Honour appear in the greateſt ſplendor, and remains in one place of the loweſt Heaven, and it be ſtopt in its courſe. And when the King can lift up his Armes no longer, he hath obtained the government of the whole World, for he is made the King of everlaſting fixity, no danger can ever hurt him, for he is become invincible: Now let me tell you, when your Earth is diſſolved in its proper Water, dry away the Water throughly by its due Fire, then will the Air breath into it a new life, and when this life is incorporated, you have a Matter, which deſervedly can have no other name, than the great Stone of the World; that as a Spirit penetrateth humane and metalline bodies, and is the univerſal Medicine, without defect, for it expelleth the evil and preſerveth the good, it is alſo a meliorati-on, to correct the evil with the good: Its colour

declineth

declineth from a ſhining redneſs to a purple, from a Ruby to a Gravate colour, and in weight it is exceeding and very great.

Whoſoever ſhall be adopted to this Stone, let him return thanks to the Creatour of every creature, for that Cœleſtial Balſame; and let him pray that for himſelf and his neighbour he may uſe it for the ſuſtentation of this temporal life, and that he may enjoy eternal happineſs in this valley of miſeries, and in the other world to come,

Let God be highly praiſed for this his unexpreſſible gift and grace forever, *Amen.*

The XI *Key.*



THE eleventh Key of the multiplication of our Great Stone I will diſcover and reveal unto you by way of Parable after this manner.

In the Eaſt there dwelt a Knight, called *Orpheus*, who mightily abounded in wealth, and di-

did excell in all good things: He choſe and took for his Wife his own Siſter *Euridice*; but when he could have no iſſue by her, he imputed it to his ſins in chuſing his own Siſter for his wife: With his daily prayers he beſought and beg'd the moſt high God, that he would communicate to him his Grace, and give way to his requeſt.

Being ſometime overcome with deep ſleep, there come to him a man flying, named *Phœbus*, he toucht his feet, which were very hot, and ſaid, Moſt Noble *Hero*, you have travelled through many Kingdoms and Provinces, and many Towns and Regions, and have undergone many dangers in the vaſt Ocean, and have ſuſtained ſo much of the war, that you have acquired that Noble Order, and have merited that dignity before any other, having broken many weapons in Duels and Tourneaments, and have often obtained honour by the Venerable Matrons: Therefore my Father in Heaven commanded me, that I ſhould declare unto you, that your ſupplications were heard; therefore you are to take the blood of your right ſide, and the blood out of your Wifes left ſide, and the blood which was concealed in the heart of your Father and Mother, they are naturally two, and yet but one blood; conjoyn theſe together, and cauſe again that they enter the Globe of the ſeven Wiſe Maſters, nakedly encloſed; then is that mighty generation nouriſhed with his own fleſh, and is renewed with his own honourable blood; if you have done this rightly you ſhall leave a numerous generation, and iſſue begotten of your ownbody: But know, that the laſt ſeed in the eighth Revolution of time, will finiſh its courſe, as the firſt ſeed out of which at firſt it was made:

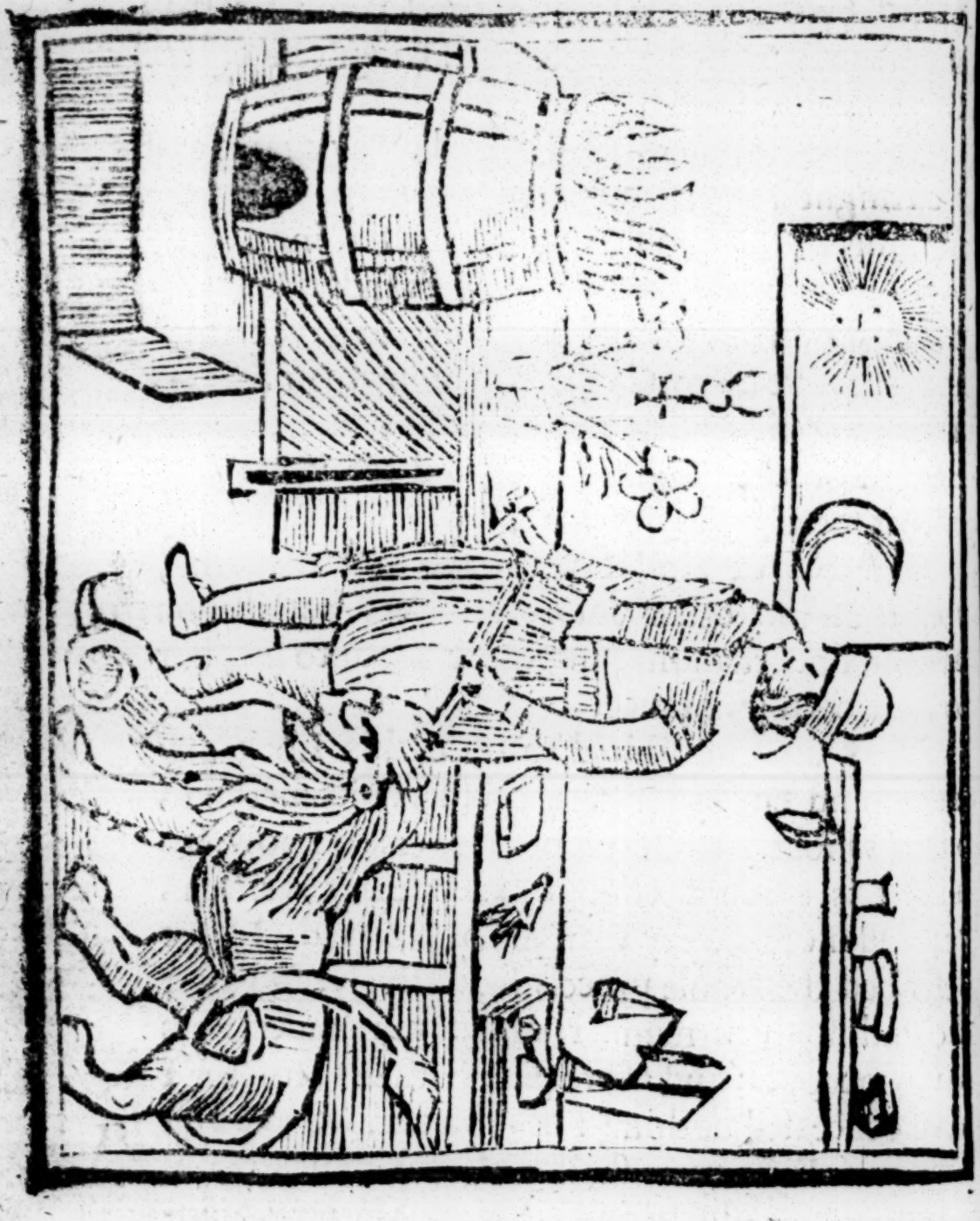
made: If you do this often, and always beginneſt anew, you ſhall ſee your Childrens Children: That the great World ſhall be throughly repleniſhed by the generation of the leſſer, that may abundantly poſſeſs the Cœleſtial Kingdom of the Creator.

This being ended; *Phœbus* fled away again, and the Knight awakened out of his ſleep, and aroſe from his bed, and having done all things as he was commanded, he not only found good ſucceſs in his undertakings, but God alſo gave to him and his Wife many Children, who by their Fathers Teſtament did poſſeſs a memorable name, and the Honour of that Noble dignity did forever endure in that family with great riches.

Now, Son of Art, if you have underſtanding, you need no other interpretation; but if you have no underſtanding impute it not unto me, but to your own ignorance.

For I am prohibited to open this Lock any more, and I muſt obey, and obſerve its method; but to whom the Omnipotent gives to know, to him it is evident enough, and clearly written; yea, and more clearly than can be believed. I have deſcribed the whole proceſs figuratively, and after the Philoſophick manner, and as my predeceſſors have done, yea, and more plainly than them, for I have concealed nothing: If you remove the veil from your Eyes, you ſhall find that which many have ſought, and few find, for the Matter is abſolutely expreſſed by its Name; the beginning, middle, and end is alſo demonſtrated.

The XII. *Key.*



A Fencer who knoweth not how to uſe his weapon, it can e of no advantage to him, becauſe he hath not rightly learned the uſe thereof; another that better underſtands it than himſelf, fighting with him, the unskilful muſt needs be beaten

eaten by him; He that hath well attained the aſtery of the Fencing School wins the Prize.

So he that hath by the Grace of the Omnipo-nt God obtained the Tincture, and knoweth ot how to uſe it; ſo it happeneth unto him as as ſaid of the Fencer, that knew not the uſe of is weapon: But ſeeing this twelfth and laſt Key for the finiſhing of my Book, I will not detain ee any longer in parabolical or figurative ex-reſſions, but without any obſcurity I will diſ-ver this Key of the Tincture in a moſt perfect d true proceſs; Therefore obſerve my doctrine s it follows.

When the Medicine and Stone of the Philoſo-hers is made, and perfectly prepared out of the ue Virgins Milk, take thereof one part, of the eſt and pureſt Gold, melted and purged by Anti-ony, three parts, and reduce it into as thin lates as poſſibly you can, put theſe together into Cruſible, wherein you uſe to melt Metals, firſt ive a gentle Fire for twelve hours, then let it and three days and nights continually in a melt-ng Fire, then are the pure Gold and the Stone ade a meer Medicine, of a ſubtile, ſpiritual, and enetrating quality: For without the ferment of Gold the Stone cannot operate, or exerciſe its inging quality; being too ſubtile and penetra-ive: but being fermented and united with its ke ferment, the prepared tincture obtaineth an ngreſs in operating upon other bodies. Then take t the prepared ferment one part, to a thouſand arts of melted Metal, if you would tinge it, then now for a very certain truth, that it ſhall be anſmuted into good and fixt Gold: For the one ody embraceth the other although they be not

alike, yet by the force and power added to it, is made like unto it; like having its original fr like.

He that uſeth this means, to him is revealed all truth. The Porches of the Pallace have their goings forth at the end, and this Policy is not to be compared to any Creature: For it poſſeſſeth *All* in *All*, as naturally and originally in this world can poſſibly be done under the Sun.

O Beginning of the firſt Beginning, conſider the end.
O End of the laſt End, ſee to the Beginning.

And let the Middle be faithfully remembred by you, then will God the Father, Son, and Holy Ghoſt, give unto you, whatſoever you require for Spirit, Soul, and Body.

OF THE

FIRST MATTER

OF THE

PHILOSOPHERS STONE.

A *Stone is found which is esteemed vile,*
From which is drawn a fire volatile.
Whereof our noble Stone its self is made,
Composed of white and red that ne're will fade.
Its called a Stone, and yet is no Stone;
And in that Stone Dame Nature works alone.
The Fountain that from thence did sometime flow,
His fixed Father drowned hath also.
His life and body are both devoured,
Until at last his Soul to him restored:
And his volatile Mother is made one,
And alike with him in his own Kingdome.
Himself also virtue and power hath gained.
And far greater strength than before attained.
In old age also doth the Son excell,
His own Mother, who is made volatile,
By Vulcan's *Art, but first its thus indeed,*
The Father from the Spirit must proceed.
Body, Soul, Spirit, are in two contained,
The total Art may well from them be gained.

It comes from one, and is one only thing,
The volatile and fixt, together bring.
It is two and three, and yet only one.
If this you do not conceive, you get none.

Adam *in a* Balneo *resideth*
Where Venus *like himself abideth*
Which was prepared at the old Dragods *cost,*
Where he his greatest strength and power lost.
Its nothing else saith one Philosophus,
But a Mercurius Duplicatus.
I will say no more, its name I have shown,
Thrice happy is the man to whom its known.
Seek for it there, and spare not cost and pains,
The end will crown the work with health a
(gain

A Bri

A BRIEF

APPENDIX

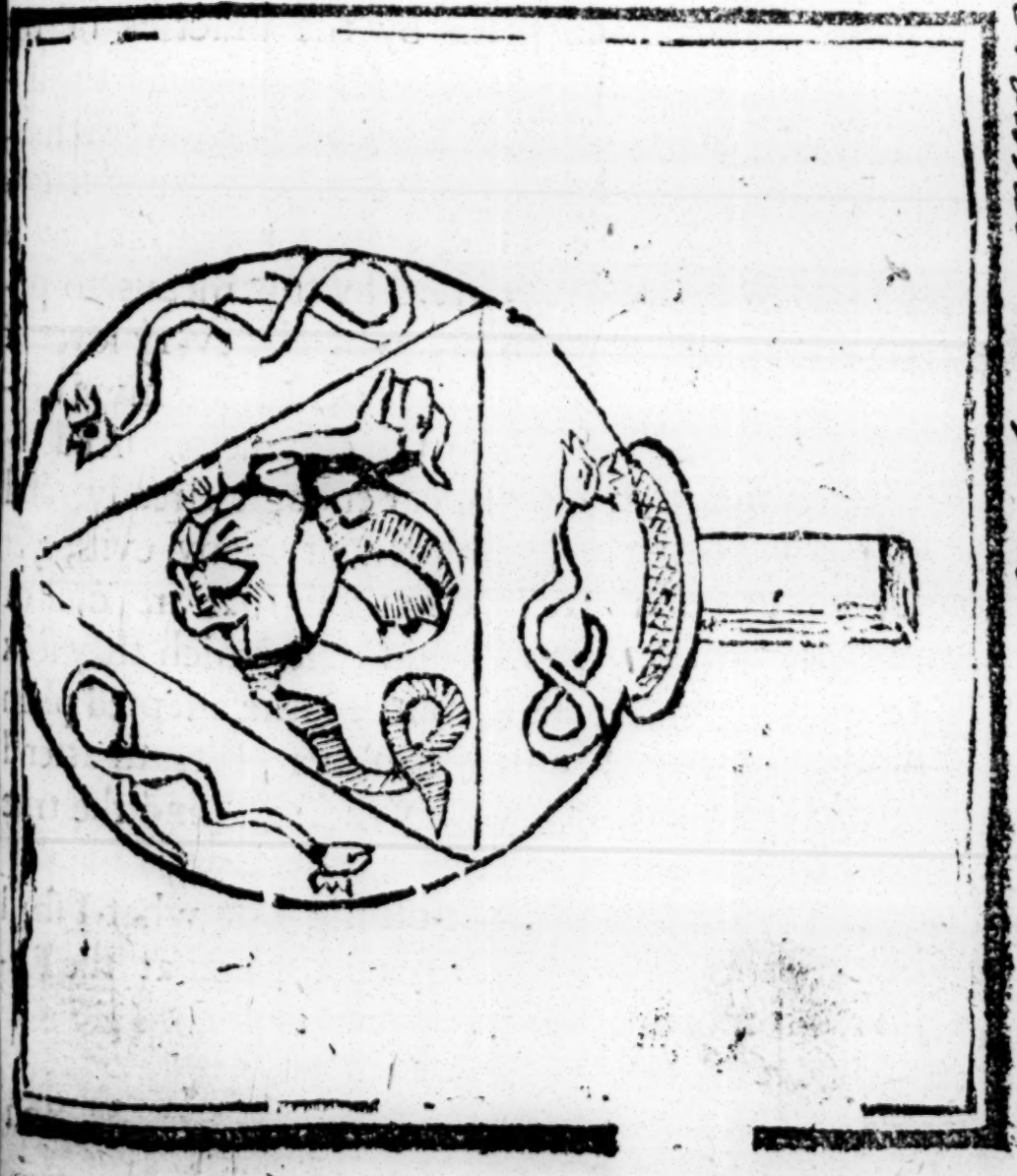
And plain

Repetition or Reiteration,

OF

BASILIUS VALENTINUS

The Monke of the Order of St. *Bennet*, to his Book of the Great Stone of the Ancients.



I *Baſilius Valentinus*, Monck of the Order of Saint *Bennet*, have written a ſmall Treatiſe, and as the Ancients, have revealed in a Philoſophick manner, how that moſt excellent Treaſure may be attained, by which the true Philoſophers did exceedingly prolong their lives.

And although, as my Conſcience beareth me witneſs before the Higheſt in the Heavens, to whom all ſecrets are manifeſt, I have written no untruths, but have made the Truth it ſelf ſo plain that uuderſtanding men need no more light. (For my Theory written for them, which was confirmed and made plain by the practick of the twelve Keys, is ſufficient.) Nevertheleſs the unquietneſs of my mind ſo wrought with me, through my various cogitations, that I undertook to add this ſmall Tract, to demonſtrate by a ſhorter way, and as it were by this means to purifie that burning light, whereby every lover of true wiſdome, may have his deſire the more fullfilled by that ſplendor and clearneſs. And although many eſteem it clear enough already, and ſo heap upon me the burden of many evils, yet let every one know, that to thoſe that are dull of underſtanding, they will find that which they ſeek to be difficult enough, but to the adepted plain and eaſie; therefore my ſearcher of truth attend to my Inſtructions, and you ſhall find the true way to Art.

For I have written nothing but what I ſhall bear witneſs unto after my death, and at the Reſurrection of my body.

You

You ſhall faithfully and truly find the ſhorter way, in the following diſcourſe; for my ſayings are founded in ſimplicity, and not in Sophiſtical Expreſſions.

I have mentioned and demonſtrated, that all things are made and compounded of three Eſſences, *viz.* of Mercury, Sulphur, and Salt; and it is true that I have ſaid.

But know this, that the Stone is made of one, two, three, four, and five: Of five, that is, the quinteſſence of its Matter, Of four, are underſtood the four Elements; Of three, they are the three principles of all things; Of two, for that is the double Mercurial ſubſtance; Of one, that is the *Ens primum* of all things, which flowed from the *Fiat* of the firſt Creation.

Many well minded Artiſts may be doubtful by all theſe ſayings, to attain the foundation and underſtanding of the following diſcoveries, therefore I ſhall firſt very briefly ſpeak, of Mercury; ſecondly, of Sulphur; thirdly, of Salt; for theſe are Eſſences of our Matter of the Stone.

Firſt know, that no common Argent vive is fit for our uſe; but our Argent vive is made of the beſt Metal by the Spagirick Art, pure, ſubtile, clear, ſplendent, as a Fountain, tranſparent as Chriſtial, without any impurity; of this make a Water or incombuſtible Oil: for Mercury was at the firſt Water, as all Philoſophers agree to this my ſaying and doctrine.

In this Mercurial Oil, diſſolve its proper Mercury, (out of which the Water was made,) and precipitate that Mercury with its proper Oil, then have you a double Mercurial ſubſtance; and know that your Gold muſt be firſt diſſolved in a certain Water,

expreſſed

expreſſed in my ſecond Key, after its purification, as in the firſt Key, and muſt be redneed into a ſubtile Calx, as is mentioned in the fourth Key; and then the ſaid Calx muſt be ſublimed by Spirit of Salt, and precipitated again and by reverberation reduced into a ſubtile Powder; then its own proper Sulphur will the more eaſily enter into its own ſubſtance, and be in amity with it, for they wonderfully love each other. So have you two ſubſtances in one, and is called the Mercury of the Philoſophers, and yet is but one ſubſtance, that is, the firſt ferment.

Now followeth what is to be ſaid of Sulphur.

YOur Sulphur you muſt ſeek in the like Metal, then you muſt know how to extract it out of the body of the Metal by purification, and deſtruction of its form and reverberation, without any corroſive, whereof I gave you a hint, and minded you of it alſo in the third Key: Then diſſolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight ſhewn in the ſixt Key; then have you nouriſhed and diſſolved the true Lion, with the blood of the green Lion: for the nxt blood of the red Lion, is made out of the volatile blood of the green Lion; therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewiſe maketh the volatile blood fixt, as it was before its ſolution. Then ſet them together in a gentle heat, until the whole Sulphur be diſſolved; then have you the ſecond ferment, nouriſhing the fixed Sulphur

phur with the volatile, as all Philoſophers agree with me herein: this afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potable*, whereof there is no reduction to a body.

I will alſo give you my opinion of the Salt *of the* Philoſophers.

SAlt maketh fixt and volatile, according as in its degree it is ordered and prepared: For the Spirit of Salt of Tartar, if it be drawn *per ſe*, and without addition, maketh all Metals volatile by reſolution and putrifaction, and reſolveth them into a true Vive, or current Mercury, as my pratick doctrine holdeth forth.

Salt of Tartar *per ſe* fixeth moſt firmly, eſpecially if the heat of *Calx Vive* be incorporated with it, for both theſe have a ſingular degree of fixing.

So alſo the vegetable Salt of Wine both fixeth and maketh volatile according to the divers preparation thereof, as its uſe requireth, which certainly is a great myſtery of Nature, and a wonder of the Philoſophick Art.

If a man drink Wine, and out of his Urine a clear Salt be made, that is volatile, and maketh other fixed things volatile, and carrieth it over the helm with it, but fixeth not; and although the Man drink nothing but Wine, out of whoſe Urine the Salt was made, yet it hath another property, than the Salt of Tartar, or of the Feces of Wine: For there is made a tranſmutation in the body of Man, ſo that out of a Vegetable, that is,

out

out of a Spirit of Wine, an animal Spirit of Salt is made, Horſes by the corroboration of their natural vertue do tranſmute, Oats, Hay, and ſuch like, and convert it into fat and fleſh; ſo doth the Bee make Honey out of the beſt of Flowers and Herbs.

So undeaſtand of other things: This Key and and Cauſe conſiſteth only in putrifaction, from whence ſuch a ſeparation and tranſmutation taketh its original.

The ſpirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile, if a ſmall quantity of the ſpirit of the *Dragon* be added to it, it diſſolveth it, and carrieth it over with it *per Alembicum*, as alſo doth the *Eagle* with the *Dragons* ſpirit, which dwelleth in ſtony places; but if any thing be melted with Salt, before the Spirit be ſeparated from its body, it fixeth much more than it volatizeth.

182 This further tell you, if the ſpirit of common Salt be united with ſpirt of Wine, and both be three times diſtilled over togetner, then it waxeth ſweet, and looſeth its acrimony: This prepared ſpirit doth not corporally diſſolve Gold, but if it be poured on a prepared Calx of Gold, it extracteth its higheſt tincture and redneſs; which if it be rightly done, it reduceth pure and white *Luna* into the ſame colour whereof its body was, before it was extracted: Alſo the old body will again attain its colour by the Love of enticing 282 *Venus*, being deſcended from the ſame original, 55 ſtate, and blood, whereof this is not a place to ſpeak any further.

Know alſo the ſpirit of Salt deſtroyeth *Luna*, and reduceth it into a ſpiritual Eſſence, according to my inſtruction, from whence after-

afterwards *Luna potabile* may be prepared which ſpirit of *Luna* is appropriated to the ſpirit of *Sol*, as Man and Wife, by the copulation and conjunction of the ſpirit of Mercury, or its Oil.

The ſpirit lieth in Mercury, ſeek the tincture in Sulphur, and the coagulation in Salt, then have you three Matters, which may again produce ſome perfect thing, that is, the ſpirit in Gold fermented with its own proper Oyl. Sulphur is plentifully found in the propriety of moſt precious *Venus*, which inflameth the fixed blood gotten of her: The ſpirit of the Philoſophick Salt gives victory to coagulation, although the ſpirit of Tartar, and ſpirit of Urine, together with the ttue Acelum may do much; for the ſpirit of Vinegar is cold, and the ſpirit of Calx vive is very hot, therefore are they eſteemed and found to be of contrary natures: Now I ſpeak not according to the Philoſophick cuſtome: But it doth not become me to diſcover more plainly, how the inner doors are locked.

This I faithfully tell you for a farewell: Seek your Matter in a Metalline ſubſtance, make thereof Mercury; which Ferment, with Mercury: then a Sulphur, which Ferment with its proper Sulphur, and with Salt reduce it into Order, diſtill them together, conjoyn them all according to their due proportion, then will it become that one thing, which before came from one; coagulate and fix it by a continual heat; then multiply and ferment it three times, according to the doctrine of my two laſt Keys; then ſhall you attain and find the end and concluſion of your deſire: The uſe of the tincture, the twelveth Key, hath abſolutely

th

the certain proceſs, without and doubtful expreſſions.

Thanks be unto God.

FOr a Concluſion of this Appendix, I muſt needs tell you that out of black *Saturn* and frindly *Jove*, a Spirit may be extracted, which is afterwards reduced into a ſweet Oyl, as its nobleſt part, which Medicine, *particulariter* doth moſt abſolutely take away the nimble running quality from common *Mercury*, and bringeth him to a melioration, as I taught you before. 198-202

AN

ADDITION.

HAving thus attained the Matter, nothing remains but that you look well to the Fire, that you obſerve its Regiment, for herein is the higheſt concernment, and the end of the work: For our Fire is a common Fire, and our Furnace is a common Furnace, although they that were before me have written, that our Fire is not a common Fire, yet I tell you in truth, that they did after their manner conceal all Miſteries, becauſe the Matter is vile, and the Work but little, which by the Regiment of the Fire only is furthered and

The

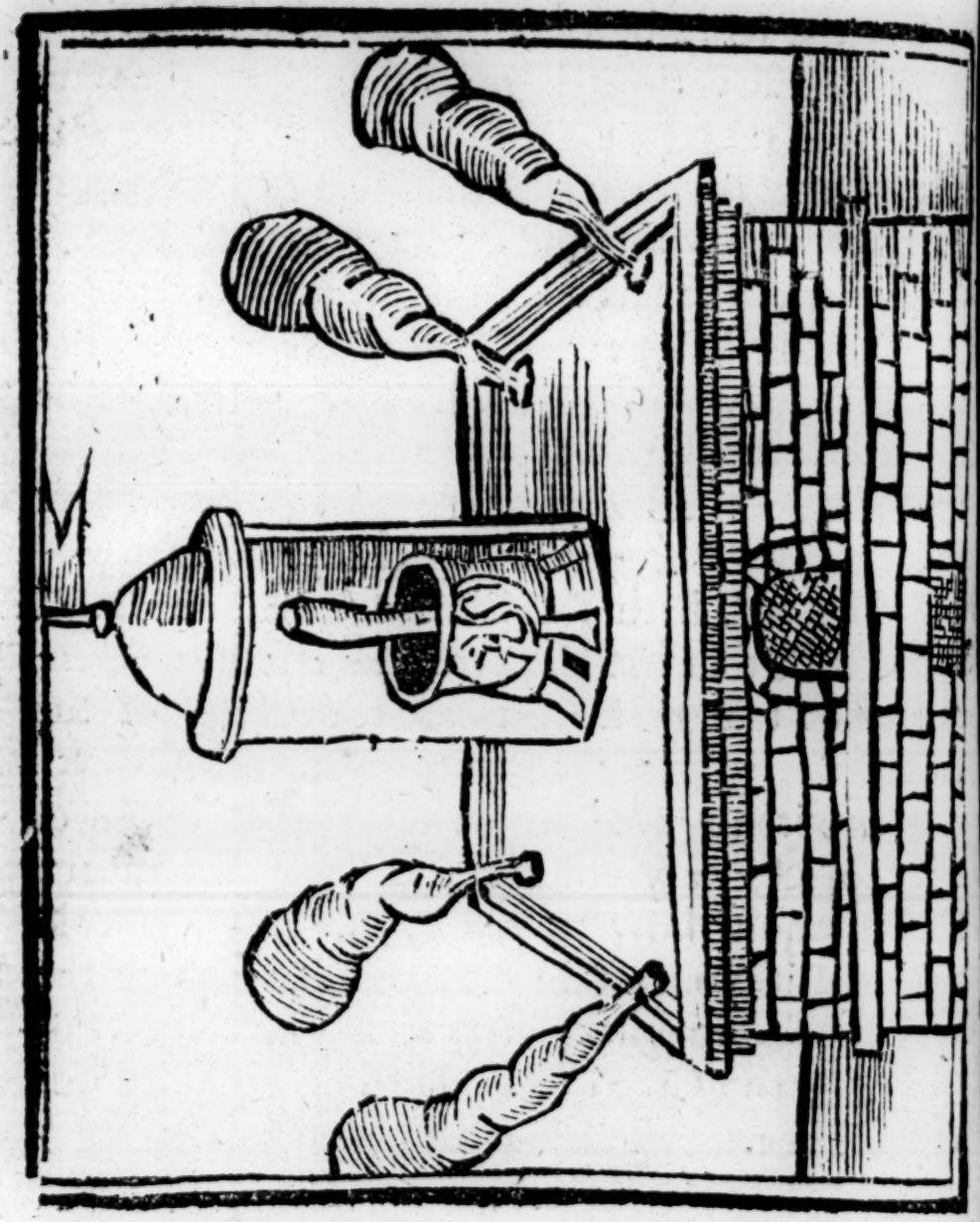
The Fire of the Lamp with Spirit of Wine is unprofitable, the expence thereof would be incredible: *Fimus Equius* ſpoileth it, for it cannot perfect the work by the right degrees of Fire.

Many and various Furnaces are not convenient, for in our threefold Furnace only the degrees of Fire are proportionably obſerved; therefore let no pratling Sophiſter lead you into errours with many Furnaces: And as our Furnace is common, ſo is our Fire common, and as our Matter is common, ſo is our Glaſs likened to the Globe of the Earth: You need no further inſtructions concerning the Fire, its Regiment, or Furnace.

For he that hath the Matter will ſoon find a Furnace, he that hath Meal can ſoon find an Oven, and needs take no further care for baking of the bread.

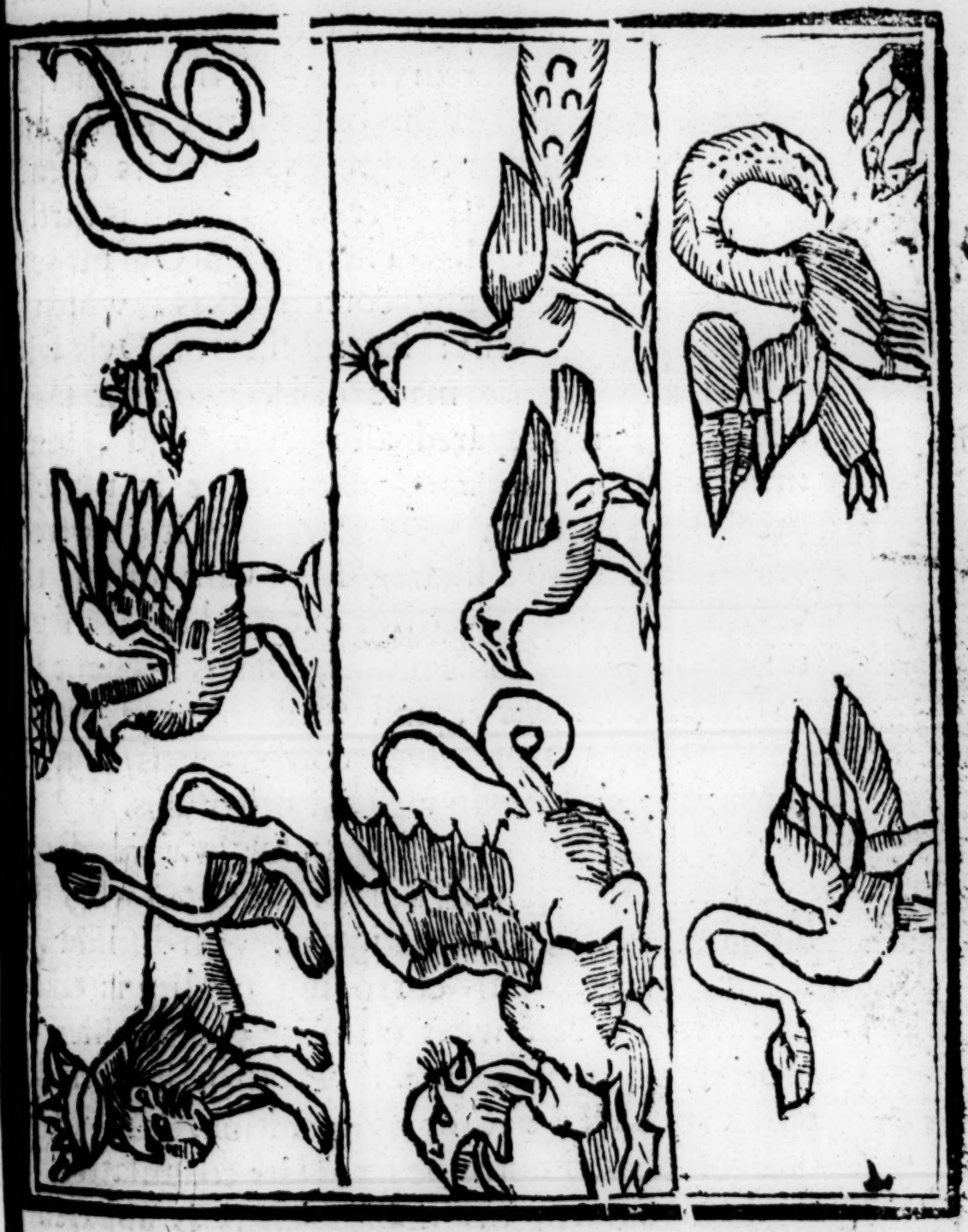
There is no need to write peculiar books of this ſubject, only obſerve the Regiment of the Fire, to know how to diſtinguiſh between cold and hot, if you attain this you have done the Work, and brought the Art to a concluſion: For which let the Creator of Nature be praiſed for ever, *Amen.*

Of Mercury.



THere are ſeveral ſorts of *Mercury*. Mercury of Animals and Vegetables is meerly a fume of an incomprehenſible being, unleſs it be caught, and reduced to an Oyl, then is it for uſe. But Mercury of Metals is of another condition, as that alſo of Minerals: though the ſame alſo may be compared with a fume, yet is it comprehenſible and running. One Mercury is better and nobler

nobler than the other: for the *Solar* Mercury is the beſt of them all; next unto that is the *Lunar* Mercury, and ſo forth. There is a difference



alſo among Salts and Sulphurs: among the Mineral Salts, that carrieth away the Bell, which is made of Antimony: and that Sulphur, which is drawn from Vitriol, is preferred before all others.

Mercury of Metals is hot and dry, cold and moist, it containeth the four qualities.

There are Medicaments prepared of it, of a wonderful efficacy, of several sorts and forms, which is the reason, why there is such a variety of vertues therein: in Mercury lieth hid the highest *arcanum* for mans health, but is not to be used crude, but must first be prepared into its essence. It is sublimed with Copper-water, and is further reduced into an Oyl. There is an Oyl made of it *per se*, without any corrosiveness, which is pleasant and fragrant: several sorts of Oyls with additionals can be made of it, good for many things. It is prepared also with Gold, being first made into an *amalgame*; there is made a precipitate of it in water, wherein it dissolveth green, like unto a smarag'd, or Chrysolith: the volatile Mercury serveth for outward use, if a separation is made by some means, and is brought into subtile clear *liquor*, and then to a red brown powder, and its received corrosiveness is separated, then it may do well for other uses.

The mixed Mercury serveth for inward use.

Mercury being purg'd, is precipitated with the blood of *Venus*, is well digested with distill'd Vinegar, and thus his corroding quality is taken off: Have a care what quantity you minister, it being given in a true dose, then it doth its part very well: but for its operation, it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent, when he is robb'd of his life: he containeth his own Tincture upon white and red, being brought in his fix'd coagulation unto a white body, tinct'd again by Vitriol water, and being reduced

unto

unto Gold, is graduated by Antimony. Though that blood-thirſty *Iron Captain* with his Spear aſſaulteth *Mercury* very much, yet he alone cannot conquer him, unleſs cold *Saturn* come in to hide him, and *Jupiter* command the peace with his Scepter. Such proceſs being finiſh'd, then the Angel *Gabriel*, the ſtrength of the Lord, and *Uriel* the light of God hath ſhew'd mercy unto humble *Michael*, then *Raphael* can make right uſe of the higheſt Medicine, nothing can prevail againſt the Medicine. Thus much be ſpoken of *Mercury*: now I ſwinge my ſelf from hence, and fly to a place where froſt and heat can better be tolerated, and endured.

Of Antimony.

IT falleth very difficult to Mechanicks, to have done learning with their compaſſes: becauſe that great *Architect JEHOVAH* hath reſerved many things for his own power. In the ſame condition we find *Antimony*, it is very difficult to find out all the myſteries that are hid therein; its vertue is miraculous, its power is great, its colour hidden therein, is various, its crude body is poiſonous, yet its eſſence is an antidote againſt poiſon, is like unto Quick-ſilver, which ignorant Phyſicians can neither comprehend, nor find; but the knowing Phyſician, believeth it to be true, as having made many experiments with it.

This Mineral containeth much of Mercury, much of Sulphur, and little of Salt, which is the cauſe why it is ſo brittle and appliable: for there is no malleableneſs in it, by reaſon of the ſmall

quantity of Salt, the most amity it beareth unto *Saturn* is by reason of *Mercury*: for Philosophers Lead is made out of it, and is affected unto Gold, by reason of its Sulphur: for it purgeth Gold, leaving no impurity in it; there is an equal operation in it with Gold, if well prepared, and ministred to man Medicinally: it flieth out of the fire, and keeps firmly in the fire, if it be prepared accordingly. Its volatile spirit is poysonous, purgeth grievously not without damage unto the body; its remaining fixedness purgeth also, but not in that manner, as the former did, provoketh not to stool, but seeketh meerly the disease, where ever it is, penetrateth all the body and the members thereof, suffers no evil to abide there, expels it, and brings the body to a better condition.

In brief, *Antimony* is the Lord in Medicinals, there is made of it a *Regulus* out of Tartar and Salt, if at the melting of Antimony some Iron-filings be added, by a Manual used, there cometh forth a wonderful Star, which Philsophers before me, called the *Signat-star*: this Star being several times melted with cold *Earth-salt*, it groweth then yellowish, is of a fiery quality, and of a wonderful efficacy: this Salt afterward affords a *liquor*, which further is brought to a fix incombustible Oyl, which serveth for several uses. *Le haj Triumphant Chariot 135*

Besides, there are made of common *Regulus* of Antimony curious flowers, either red, yellow, or white, according as the fire hath been govern'd. These flowers being exrracted, and the extract, without any addition *per se* being driven into an Oyl, have an admirable efficacy. This

extra-

extraction may be made alſo with Vinegar of rude Antimony, or of its *Regulus*; but it requireth a longer time, neither is it ſo good as the former preparation.

And being reduced into a *Philiſtæa*, there is a glaſs made of it *per ſe*, of which I made mention in my eight *Key*, which is extracted alſo; then abſtracted there remaineth a powder of incredible operation, which may ſafely be uſed, after it hath been edulcorated. This powder, being diſſolv'd, healeth wounds, ſores, &c. cauſing no pains: this powder being extracted once more with ſpirit of Wine; or driven through the Helmet, with ſome other matter, affords a ſweet Oyl; to ſpeak further of it is needleſs.

Antimony is melted alſo with cold *Earth-ſalt*, diſſolv'd, and digeſted for a time in ſpirit of wine, it affords a white fix'd powder, is effectual againſt *morbus Gallicus*, breaks inward Impoſtums; it hath ſeveral vertues beſides. You muſt learn to prepare Antimony your ſelf, lay hands on, dive into its inward qualities, you will meet with wonderful matters: for my conſcience will not ſuffer me to diſcover all its qualities: I deſire not to load the Phyſicians curſes upon me, which were at great expences, and toyled much in burning of Coals about its preparation, if I ſhould rob them of their lively-hood. Therefore learn thou alſo, as thy predeceſſors did; ſeek as I have done; then you will find alſo, what others have told of.

There is made and Oyl alſo of Antimony, the flying Dragon being added thereunto, which being rectified thrice, then it is prepared: though a *Cancer* were never ſo bad, and the *Wolf* never ſo biting,

yet theſe with all their fellows, be they *Fiſtula*'s, or old Ulcers, muſt fly and be gone: the little powder of the flying Dragon prepared with the Lions blood, muſt be miniſtred alſo, three, or four Grains for a Doſe, according to the parties age and complexion.

A further proceſs may be made with this Oyl with the addition of a water, made of ſtone Serpents, and other neceſſary ſpices; not thoſe which are tranſported from the Indies: this powder is of that efficacy, that it radically cureth many Chronical diſeaſes.

There is made a red Oyl of Antimony, Calx vive, Sal-armoniac, and common Sulphur, which hath done great cures in old Ulcers: with ſtone Salt, or with common Salt, there is forced from Antimony a red Oyl, which is admirable good for outward Symptoms.

There is made a ſublimate of Antimony, with ſpirit of Tartar and Salmiac, being digeſted for a time, which, by means of *Mars*, is turn'd into quick Mercury. This Antimonial Mercury hath been ſought of many, but few have gotten it: which is the reaſon why its praiſe is not divulg'd, much leſs is its operative quantiy known: if you know how to precipitate it well, then your Arrow will hit the mark, to perform ſtrange matters; its qualities ought not to be made common.

It is needleſs to deſcribe its combuſtible Sulphur, how that is made of Antimony, it is eaſie and known: but that which is fix'd, is a ſecret, and hidden from many. If an Oyl be made of it, in which its own Sulphur is diſſolv'd, and theſe be fix'd together, then you have a Medicine of

rare

are qualities, in vertue, operation, and ability, far beyond Vegetables.

Quick-silver being imbibed with quick Sulphur, melted with Antimony for some hours in a Wind-oven, the Salt of the remainder being extracted with distill'd Vinegar, then you have the *Philosophers Salt*, which cureth all manner of Agues,

There is an *acetum* made of Antimony, of an acidity, as other *acetums* are; if its own Salt be dissolv'd in this *acetum*, and distill'd over, then this *acetum* is sharpned, which is an excellent cooler in hot swellings, and othet inflamed Symptoms about wounds, especially if there be made an Unguent of it together with *anima* of Saturn.

The Quintessence of Antimony is the highest Medicine, the noblest and subtilest found in it, and is the fourth part of an *Universal* Medicine. Let the preparation of it be still a mystery, its quantity, or Dose is three Grains, there belong four instruments to the making of it, the Furnace is the fifth, in which *Vulcan* dwelleth, the Manuals, and the government of fire afford the ordering of it.

You Physicians, if you be wise, seek out this Medicine in that subject, where it lieth in, and may be found best, and most effectual. I forbear to speak further of Antimony, let *Justinian* judge of the rest.

Of Copper-water.

IF I could prevail with *Apollo* to be merciful, and to give liberty to his *Muſe* to be my aſſiſtance in the deſcribing of Art and Wiſdom, then would I bring in an offering unto *Minerva*, whereby the Gods of wiſdom might take notice of a grateful mind for their gifts they had beſtowed; and I would write of a mineral, whoſe Salt is ſet forth in the higheſt manner, whoſe great and good qualities are of that tranſcendency, that reaſon is not able to comprehend, or to conceive of them.

158 It went generally by the name of *Copper-water*, to make the meaning and ſenſe of it plain; let men know, and be thus informed of it, that *Vitriol* containeth two ſpirits, a white, and a red one: the white ſpirit is the white Sulphur upon white, the red ſpirit is the red Sulphur upon red; He that hath ears let him hear!

Obſerve it diligently, and remember every word, for they are of a large extent, every word is as ponderous as a Centner ſtone. The white ſpirit is ſowr, cauſeth an appetite, and a good digeſtion in a mans ſtomach. The red ſpirit is yet ſowrer, and is more ponderous than the white, in its diſtilling a longer fire muſt be continued, becauſe it
377 is fixer in its degree. Of the white by diſtilling of Sulphur of *Lune* is made *argentum potabile*.
375 In the like manner the Gold, being deſtroyed in the ſpirit of common Salt, and made ſpiritual by diſtilling, and its Sulphur taken from it, and joyned with a red ſpirit in a due Doſe, that it may be diſſolved, and then for a time putrified in ſpirit of Wine, to be further digeſted, and often abſtracted,

stracted, that nothing remain in the bottom, then you have made an *aurum potabile*, of which great volumes have been written, but very few of their processes were right. Note, that the red spirit must be rectified from its acidity, and be brought into a sweetness, subtilly penetrating of a pleasant taste and sweet fragrancy.

I have told you now great matters, which slipp'd from me against my intention, the sweet spirit is made of Sulphur of Vitriol, which is combustible, like other Sulphur, before it is destroyed: for the Sulphur of Philosophers, (note it well) is not combustible; its preparation needs not to be set down, being easie, requireth no great pains nor great expences, to get a combustible Sulphur out of Vitriol.

This sweet Oyl is the essence of Vitriol, and is such a Medicine, which is worthy the name of the third Pillar of the universal Medicine. The Salt is drawn from *Colchotar*, and is dissolved in the red, or white Oyl, or in both, and is distill'd again, if it be fermented with *Venus*, it performeth its office very well: for it affords such a Medicine, which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto healing of perish'd wounds, which otherwise are hardly brought to any healing: and such sores, which by reason of a long continued white redness will admit of no healing, *Colchotar* affords an ingress thereunto, setting a new foundation; that quality and vertue is not in the *Colchotar*, but the spirit together with the Salt are the Masters, which dwell therein.

There is made of Copper and Verdigreece a Vitriol of a high degree, and is far ſpread in its tincture: There is a Vitriol made of Iron alſo, which is of a ſtrange quality: for Iron and Copper are very nigh kind one to another, belong together, as man and wife; this myſtery ſhould have been concealed, but being it is of great concernment, I could not forbear but to ſpeak of it.

359. 60 Vitriol corroded with Sal-armoniac, in its ſublimation there ariſeth a combuſtible Sulphur, together with its Mercury, of which there is but little, becauſe it hath moſt of Sulphur. If the ſame Sulphur be ſet at liberty again by the *Eagle*, with ſpirit of Wine, there can be made a Medicine of it, as I told you formerly of it. 297 Though there be a nearer way to make a combuſtible Sulphur out of Vitriol, as of its precipitation upon a precedent diſſolution, by the Salt, or liquor of Tartar, as alſo by a common *lixivium* made of Beech-aſhes; yet this is the beſt reaſon, becauſe the body of Vitriol is better, and more opened with the Key of the *Eagle*. There are other myſteries hidden in Vitriol, which in your operative quality are excellent, and are known apparently, as *Venus* and *Mars* bear real record in their ſpirits, the ſame doth knowledge *Sol* and *Lune*: but I do not intend at this time to write a perfect book of *Chirurgery*: and to make relations of particulars, in commendation of Vitriol: I have already written too much of it, you are to learn and ſearch alſo; you will find that Vitriol needs no Proctor to ſpeak for it, and it will ſufficiently inform you of an abſolute Chirurgick book, contained in its nature as a third part of the *univerſal*, againſt all manner of diſeaſes.

In

In the closing hereof I tell you thus much, that there is not found in its natnre, neither cold nor moist quality, but is of a hot and dry substantial quality, and is the reason, why by its super-abounding calidity it heateth other things, digesteth them, and at last it bringeth them to a full maturity, the fire being continued for a certain time.

The things I write of Vitriol, I have not begg'd nor borrowed from other mens writings, but found them so in my long continued practick, whereby nature enabled me to become a *Soothsayer*, by permission of the Highest Creator, that that nobly implanted quality might be avouched by a faithful and true evidence of one of her devoted Disciples.

And I speak thus much for a *memorandum*, that if *Paris* can keep safely *Helena* without troubles, that the noble City of *Troja* in *Greece* be no more ruined and destroyed, and *Priamus* together with *Menelaus* be no more afflicted and distracted thereby, then *Hector* and *Achilles* will agree well enough, to obtain that royal Race, without going to war for it, and be Possessors of that Monarchy in their Childrens Children, and their off-spring and posterity for the enlarging of their Dominions, by increasing their riches infinitely, against which no enemy dareth stir.

Of common Sulphur.

THe usual common Sulphur is not so perfectly exalted in its degree, and brought unto maturity, as it is found in Antimony and Vitriol.

There

There is made of it *per se*, an Oyl against putrid stinking wounds, destroying and killing such worms, which grow in them; especially if that little Salt in it be dissolved from its Sulphur.

There is made of it a Balsam with Sallet Oyl, or Oyl of Juniper, in like manner with the white spirit of Terpentine, and is of a red colour, is made thus: take flowers of Sulphur, made with the *Colcothar* of Vitriol, digest them for a time in Horse-dung, or any other way, this Balsam may safely be used for such, that are in a Consumption of the Lungs, especially if rectified several times with spirit of Wine, drawn-over, and separated, that it be blood red. This Balsam is a preservative against corruption and rottenness.

The Quintessence of Sulphur is in a Mineral, where a Sulphureous flint is generated: this beaten pebles being put in a glass, and on it be powred a strong Aquafort, made of Vitriol and Saltpeter, and let dissolve what may be dissolved, abstract that Water, the remainder must be well dulcified, and reverberated to a redness, pour on that spirit of Wine, extract its tincture, afterward circulate for a time in the Pellican, let all the essence of Sulphur be separated, it stayeth below the spirit of Wine, like fat Sallet Oyl, by reason of its ponderousness: its Dose of six Grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrrhe, Aloes, and other Spices, it extracts their vertues, and makes it into a a Balsam, which suffers no flesh, or other parts that are subject unto putrefaction, to fall into rottenness, for which cause the Ancients have put this name to it: *Balsamus mortuorum.*

Thus

Thus I cloſe to ſpeak any further of combuſtible Sulphur. There may be made an Oyl of it, which is found very uſeful, the Sulphur muſt be ſublimed in a high inſtrument with a good heat, which ſublimation in a long time changeth into a Liquor or Oyl, ſtanding in a humid place; but being I do not intend to uſe any prolixity of words, I let it reſt ſo. There may be coſted a Liver out of common Sulphur, which is turn'd unto milk: and it may alſo be changed into a red Oyl, with Lin-ſeed Oyl; many other Medicinals may be made out of Sulphur: Its flowers, eſſence, and Oyl, are preferred before the reſt, together with the white and red fixed Cinober, which are made of it, becauſe in them is found a mighty vertue.

Of Calx vive.

THe ſecrets of Quick-lime is known to few men, and few there are, which attained to a perfect knowledge of its qualities: but I tell to you a real truth, that though Lime is contemptible, yet there lieth great matters therein, and requireth an underſtanding Maſter, to take out of it what lieth buried in it; I mean to expell its pure ſpirit, which collaterally ſtands in affinity with Minerals, is able to bind, and help to make fix the volatile ſpirits of Minerals: for it is of a fiery eſſence, heateth, concocteth, and bringeth unto maturity in ſhort times, when in many years they could not be brought to it: the groſs earthly body of it doth not do the feat, but its ſpirit doth it, which is drawn out of it: this ſpirit

is of that ability, that he bindeth and fixeth other volatile ſpirits. For note, the ſpirit diſſolveth *Oculi Cancrorum*, diſſolveth Cryſtals into a liquor: theſe two being duly brought into an unite *per modum diſtillationis* (I will ſay nothing at this time of Diamonds and ſuch like ſtones) that water diſſolveth and breaketh the ſtone in the bladder, and the Gouty Tartar ſetled into the joynts of hands and feet, ſuffers not any Gout to take root in thoſe parts, this rare ſecert I taught one of my faithful Diſciples; and the great Chancellour of the invincible *Cæſar*, is ſtill thankful unto me for it, and many great perſons beſides.

Quick-lime is ſtrengthned, and made more fiery, and hot, by a pure and unſophiſticated ſpirit of Wine, which is often poured on it, and abſtracted again, then the white Salt of Tartar muſt be grinded with it, together with its additionals, which muſt be dead, and contain nothing, then you will draw a very helliſh ſpirit, in which great myſteries lye hid. How this ſpirit is gotten, I told it, obſerve it, keep it, take it for a fare-well.

Of Arſenick.

ARſenick is in the kindred of Mercury and Antimony, as a Baſtard in a Family may be: its whole ſubſtance is poyſonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red, but inwardly it is adorned with all manner of colours, like to its Metals, which it was fain to forſake, being forced thereunto by fire. It is ſublimed *per ſe*, without addition, and alſo in its ſubliming there are added

added ſeveral other matters, as occaſion requireth. If it be ſublimed with Salt and Mars, then it looks like a tranſparent Cryſtal, but its poyſon ſtayeth ſtill with it, unfit to be joyned, or added to Metals; hath very little efficacy to tranſmute any Metal.

The Subterranean Serpent bindeth it in the Union of fire, but cannot quite force it, that it might ſerve for a Medicine for man and beaſt, if it be further mix'd, with the Salt of a Vegetable ſtone, which is with Tartar, and is made like unto an Oyl, it is of great efficacy in wounds, which are of a hard healing: it can make a Coat for deceitful *Venus* to trim her handſomly, that the inconſtancy of her falſe heart may be diſcloſed by her wavering ſervants, without gain, with her prejudice and damage.

When *Antimony* and *Mars* are made my companions, and am exalted by them to the top of *Olympus*, then I afford a Ruby in tranſparence and colour to that, which cometh from *Orient*, and am not to be eſteemed leſs than it: if I am proved by affliction, then I fall off like a flower, which is cut off and withers: therefore nothing can be made of me, to fix any Metal, or tinge it to any profit, becauſe I forſook my body totally, and diſtributed my Coat, to play, and lot to be caſt for it: therefore let no man neither praiſe or diſpraiſe me, unleſs he have for very hunger taken a pound of me into the body; though it he gets an Antidote to ſave his life; however, he ſhall get nothing out of Metals by it: in other things he may have a Treaſure in it, unto which few are comparable to it.

I Arſeny ſay of my ſelf at the cloſing hereof,

that it is a very difficult thing, to find my right and due preparation, my operation is felt exceedly, if made tryal of, and it is a great danger, if ignorant men make uſe of me: he that can be without me, let him go to my kindred: and if you can equalize me with them, that I may ſhare with them in the inheritance, then all the world ſhall acknowledge, that my deſcent is from their blood: but it is a very hard task for any man, to ſet a ſhepherd into a royal ſeat to make him King. But Patriarchs being deſcended from ſhepheards, and were preferr'd to royal dignities, I will therefore preſcribe no limits, nor paſs any judgement: For wrong and right may be found in this leaf.

However, take you notice, that I am a poyſonous volatile bird, have forſaken my deareſt, and moſt confiding friend, and ſeparated my ſelf as a Leper, which muſt live aloof off from other men. Cure me firſt of my infirmity, then I ſhall be able to heal thoſe, which have need of me, that my praiſe may be confirmed by poyſon, and my name for an everlaſting remembrance, to the honour of my Country, is nothing inferior unto *Marcus Curtius*, and it will be found in the end, in what manner *Hannibal* and *Scipio* were reconciled.

Of Saltpeter.

Two Elements are predominant in me, as fire and air, the leſſer quantity is water and earth: I am fiery, burning, and volatile. There is in me a ſubtile ſpirit, I am altogether like unto Mercury, hot in the in-ſide, and cold in the out-

ſide,

nae, am slippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur, and yet is my best friend also, for being purged by him, and clarified in the fire, then am I able to allay all heats of the body, within and without, and am one of the best Medicaments, to expell, and to keep off the poysenous plague.

I am a greater cooler outwardly than *Saturn*, but my spirit is more hot than any, I cool, and burn, according as men will make use of me, and according as I am prepared.

When Metals are to be broken, I must be a help, else no victory can be obtained: be the understandings great or small. Before I am destroyed I am a meer Ice, but when I am anatomized, then am I a hellish fire. If *Pluto* can master *Cerberus*, 238: 9
to make him take his dwelling again in the Isle of *Thule*, then he may snatch a piece of love from *Venus*, then *Mars* must submit, and may live richly with *Lune*, which may equally be exalted to the Crown of the honourable King, and be placed with him in equal honour and dignity. 224: 8:

If I shall happily enjoy my end, then my Soul must be driven out cunningly, then I do all what lieth in my power, of my self alone I am able to effect nothing. But my love is to a jolly woman, if I am married unto her, and our copulation be kept in Hell, that we both do sweat well, then that which is subtile, flings away all filthiness, then we leave behind us rich Children, and in our dead bodies is found the best Treasure, which we bequeathed in our last Will and Testament.

Of Sal-armoniac.

SAl-armoniac is none of the meaneſt Keys, to open Metals thereby: therefore the Ancients have compared it with a volatile Bird, it muſt be prepared, elſe you can do no feats with it; for if it be not prepared, it doth more hurt than good unto Metals, carrieth them away out at the Chimney-hole; it can elevate and ſublime with its ſwift wings the tincture of Minerals, and of ſome Metals, to the very Mountains, where ſtore of ſnow is found, uſually even at the greateſt heat of the Summer, if it be ſublimed with common Salt, then it purgeth and cleareth, and may be uſed ſafely.

He that ſuppoſeth to tranſmute Metals with this Salt, which is ſo volatile, ſurely he doth not hit the nail on the head, for it hath no ſuch power but to deſtroy Metals, and make them fit for tranſmutation, in that reſpect it hath ſufficient power; for no Metal can be tranſmuted, unleſs it be firſt prepared thereunto. My greater ſtrength which lieth in me, may be drawn from me by ſubliming and cementing. The greateſt ſecret in me you will find, when I am united with *Hydra*, which is to devour and ſwallow me, that I alſo may turn with her to be a water Serpent, then have I prepared a Bath for the *Nympha*, and have got ten power to make ready a Crown for the King, that the ſame may be adorned with Jewels, and may with honour and glory be ſet on his head.

238: 9

Of Tartar.

THis Salt is not ſet down in the book of Minerals, but is generated of a vegetable ſeed, but its Creator hath put ſuch vertue into it, that it beareth a wondeful love and friendſhip unto Metals, making them malleable: it purgeth *Luna* into a whiteneſs, and incorporateth into her ſuch additionals, which are convenient for her, being digeſted for a time with Minerals, or Metals, and then ſublimed and vilified, they all come unto a quick Mercury, which to do, there is not any vegetable Salt beſide it: is not this a wonderful thing! That Oratour is yet to be born, which ſhall be of that ability and eloquence as to expreſs ſufficiently all the myſteries hid in it. But to make out of it the Philoſophers ſtone, is no ſuch matter: being it is a vegetable, and that power is not given to any of the vegetables. It is in *Medicina* a very good remedy, to be uſed inwardly and outwardly; its Salt being made ſpiritual and ſweet, it diſſolveth and breaketh the ſtone in the bladder, and diſſolveth the coagulated Tartar of the Gout, ſetled into the joynts, or any where beſides. Its ordinary ſpirit, which is uſed for opening of Metals being uſed and applied outwardly, alſo layeth a foundation for healing of ſuch Ulcers, which admit hardly any healing, as there are Fiſtula's, Cancers, Wolves, and ſuch like. I know nothing more to write of Tartar, for having ſeparated it ſelf, and left its nobleſt part in the Wine. 244

Of Vinegar.

IN *Alchimy* and *Medicina*, nothing almoſt can be prepared, but Vinegar muſt ſet a helping hand to it. Therefore I thought it convenient to let it have its due praiſe and commendation, eſpecially to inſert it here in this treatiſe. In *Alchimy* it is uſed to ſet Metals and Minerals into putrifaction. It is uſed alſo for to extract their eſſences and tinctures, being firſt prepared thereunto, even as the ſpirit of Wine is uſual to extract the tinctures from vegetables.

In Phyſick it deſerveth its praiſe alſo, for it taketh the pure from impure, and is a *ſeparator*, and taketh from the Mineral Medicaments their ſharpneſs and corroſiveneſs, fixeth that, which is volatile, and is a great defendant againſt poyſon, as I told you, when I ſpoke of the Antimonial glaſs.

Vinegar is uſed inwardly alſo, and both men and beaſt are benefited thereby: outwardly it is applied to hot inflammations and ſwellings, for a cooler. Spirit of Wine and Vinegar are of great uſe, both in Alchimy and Phyſick, both have their deſcent from the Urine, are of one ſubſtance; but differ in the quality, by reaſon of putrifaction, the Vinegar got there, of the which I told you formerly.

I muſt acquaint you with one thing, which is this, that this is not the Philoſophers Vinegar; our Vinegar, or *acetum* is another liquor, namely a matter it ſelf: for the ſtone of Philoſophers is made out of *Azot* of Philoſophers, which muſt be prepared with ordinary diſtill'd *Azot*, with ſpirit of Wine, and with other waters beſides, and muſt be reduced unto a certain order. Note

Note this for a *memorandum*, if distill'd pure Vinegar be poured upon destroyed *Saturn*, and is kept warm in *Marie's-bath*, it loseth its acidity altogether, is as sweet as any Sugar, then abstract two, or three parts of that Vinegar, set it in a Cellar, then you will find white transparent stones, like unto Crystals, these are an excellent cooler and healer of all adust and inflamed Symptoms. If these Crystals are reduced into a red Oyl, and poured upon Mercury, precipitated by *Venus*, and proceeded in further as it ought; if that be his rightly, then neither *Sol* nor *Lune* will hinder thee from getting riches.

199 553 533

Of Wine.

THe true vegetable stone is found in Wine, which is the noblest of all vegetables: it containeth three sorts of Salt, three sorts of Mercury, and three sorts of Sulphur.

The first Salt sticketh in the wood of the Wine, which if burnt to ashes, and a lixivium made of it to have its salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated, then draw its Salt forth, dissolve and coagulate it several times, and let it be sufficiently clarified.

The third Salt is this, when the Wine is distill'd it leaveth *feces* behind, which are made to powder, its Salt can be drawn out with warm Water, each of these Salts hath a special property: in their Center they stand in a harmony, because they descend from one root.

It

It hath three ſorts of Mercury, and three ſorts of Sulphur. The firſt Oyl is made of the ſtem, the ſecond Oyl is made out of crude Tartar, the third is the Oyl of Wine. There is a ſtrange property in the ſpirit of Wine: for without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *aurum potabile*: but few men know how a true ſpirit of Wine is made, much leſs can its property be found out wholly.

Several ways have been tried to draw, and to get the ſpirit of Wine without ſophiſtication, as by ſeveral inſtruments and diſtillings with metalline Serpents, and other ſtrange inventions, of Sponges, Papers, and the like. Some cauſed a rectified *aquavitæ* be frozen in the greateſt froſt, expecting the phlegm thereof ſhould turn to Ice, the ſpirit thereof to keep liquid, but nothing was done to any purpoſe.

The true way for the getting of it, I told you
454 of at the end of my Manuals: for it muſt be ſubtile, penetrating, without any phlegm, pure, aerial, and volatile, ſo that air in a magnetick quality may attract it, therefore it had need to be kept cloſe in: it is of a penetrating and effectual operation, and its uſe is ſeveral.

There are three, which are the nobleſt Creatures in the world, theſe three bear a wonderful affection one to another. Among Minerals it is man, out of whoſe *Mume* is made an Animal ſtone, in which *Microcoſme* is contained. Among Minerals Gold is the nobleſt, whoſe fixedneſs is a ſufficient teſtimony of its noble off-ſpring and kindred. Among Vegetables there lieth hid a Vegetable ſtone. Man loveth Gold and Wine above

above all other Creatures, which may be beheld with eyes. Gold loveth Man and Wine, because it lets go its noblest part, if spirit of Wine be put to it, being made potable, which giveth strength to man, and prolongeth his life in health.

Wine beareth affection to man also, and to Gold, because it easily uniteth with the tincture of *Sol*, expelleth melancholly and sadness, refresheth and rejoyceth mans heart. He that hath these three stones may boldly say, that he hath the stones of the *Universal*, much of it is talk'd and written: but what eye hath seen it! not one amongst many hundred of millions.

These stones renew men and beasts, cure Leprous Metals, cause barrenness to become fertile, with a new birth, humane reason is not able to comprehend it, nor conceive of it.

If a rectified *Aqua vitæ* be lighted, then Mercury and the vegetable Sulphur separateth, that Sulphur burns bright, being a meer fire, the tender Mercury betakes himself to his wings and flieth to his *Chaos*. 353

He that can shut up and catch this fiery spirit, he may boast, that he hath gotten a great victory in the Chymical battle: for this Vegetable fiery Sulphur is the only Key to draw the Sulphur from mineral and metalline bodies.

Thus I close my book, the things contained therein are not grounded on opinions, as most Physicians rely on the Authors, that such and such Herbs are cold and moist, dry, and warm, in the first, second, and third degree: because they heard their Authors affirm it, themselves neither saw it, nor made tryal of it: making meer collections

from

from other mens writings, patching up volumes. The things I wrote of, I know by a long experimental knowledge, to be true: this my experience I hope will take place, and get the victory as the Amazons did in their prudence.

The eternal heavenly spirit refresh our Souls, that we may walk in heavenly streets, forsaking all false and erroneous by-ways. Amen.

FINIS.

THE

TWO

TREATISES

Of the most Eminent and Incomparable

PHILOSOPHER

BASIL VALENTINE,

Frier of the Order of the *Benedicts*,

THE FIRST

Whereof declareth his Manual Operations how he hath made and prepared his secret Medicines; the Stone Ignis out of Antimony, and last of all the Philosophers Stone.

THE SECOND

Discovereth things Natural and Supernatural, as also the first Tincture, Root, and Spirit of Metals and Minerals; how they are conceived, ripened, brought forth, changed, and augmented.

Printed heretofore in the *German* Language, and now for the good and benefit of the *English* Nation, Translated into *English*.

LONDON,
Printed by *S. G.* and *B. G.* for *Edward Brewster*, and are to be sold at the sign of the *Crane* in St. *Pauls Church-yard*, 1670.

THE EPISTLE TO THE READER.

Courteous Reader,

YOu have here two excellent Treatiſes of that incomparably experienced Philoſopher Baſil Valentine: The firſt whereof, viz. his Manual Operations, is one of the moſt perſpicuous and cleareſt of all his Books, which ever he left behind, or were publiſhed: If you do rightly prepare

those Medicines, and administer them to the Patient, you will find that I have communicated to you a precious Jewel. And moreover, that you might not want these Noble Medicines, in case you should want either skill, or time, and leasure to prepare them. I am resolved with the assistance of Almighty God, to prepare always some of the Magistery of Antimony of our Philosopher, which he teacheth you to make out of Mercury and Antimony, and hath been found by me and many others a most excellent Medicine in many desperate distempers, and do intend to leave it with the Stationer, Master

Edward

Edward Brewſter, *at the* Crane *in* Pauls Church-yard, *that hath been at the charges of the Printing of this Book; ſo that you may have it there, whenſoever you have occaſion for it, and at ſo reaſonable a price, as you your ſelf will hardly be able to prepare it at a cheaper rate. But you are to know, that I have exalted this Medicine, and prepared it much better than our Philoſopher, becauſe I have fermented the ſame with a Volatile Eſſence of Gold, and then fixed them together, ſo that I do account this* Magiſterium Antimonio-Solare *may deſervedly be eſteemed a* Panacæa. *But becauſe the Stone doth re-*

quire

quire a Medicine of another nature, I have added our Philosophers Medicine against the Stone, which you may have likewise at the aforesaid Stationers-shop. Nevertheless I have added some things which in my practice I have found to be extraordinary good against the Stone, to the things which our Philosopher mak's use of: And having thus exalted this Medicine, I do not doubt but you will confesse, after you have used it, that you never have found a more powerful Medicine against the Stone. And because you want many a time a very good Purge, which yet our Philosopher hath not in this Book

of

f his, I have likewise provided
r you a gentle, yet excellent
urge, made out of the aboveſaid
Magiſterium Antimonio-So-
re, *of which I am ſure, and you*
ill find it by experience, that it
rgeth the body very gently of
l noxious humors, of what qua-
ty ſoever they may be, ſo that it
ay rightly be called a Purgans
Univerſale. *And thus I hope theſe*
ree Medicines will ſerve you,
not abſolutely for all diſtempers,
t for the greateſt part of them,
s well in Chyrurgia *as* Medici-
a; *and you will not be neceſſitated*
follow and to make uſe of a
reat many uncertain Remedies
nd Receits.

THE FIRST

TREATISE

OF THE

Sulphur, Vitriol, and Magnet of the Philoſophers.

See 533

SECT. I.

Of the Sulphur *and* Ferment *of the Philoſophers.*

I Have written for thee Seeker of that moſt noble and bleſſed Art of Chymiſtry, a ſmall Treatiſe of the Philoſophers Stone, divided into XII. Keys, and have expreſſely nominated the Matter of the Philoſophers Sulphur in the firſt Key, and taught you in the ſecond Key how you ought to diſtill our water of the *Eagle* and cold *Dragon*, who had his dwellidg a long time in Rocky Clifts, and crept in and out in Subterranean Concaves and Hollow places; pour this

Spirit upon purged and fined Gold, let it dissolve and putrifie fourteen days in *Balneo Mariæ* distill it, and pour the Water again on the Gold Calx, and cohobate this until the Gold pass over with the Water, set this again to distill, after & the Water gently, leave a third part of it in the bottome, then set it into a Cellar, let it Coagulate and Crystallize, wash these Crystals with distill'd Water, amalgama them with Mercury vive, evaporate the Mercury gently, then you have a subtile powder, put it in a glass, lute it, reverberate it for three days and nights, do it gently, thus is the Philosophers Sulphur well prepared for your work, and this is the Purple Mantle, or Philosophick Gold, keep it safely in a glass for your conjunction.

SECT. II.

Of the Philosophers Vitriol.

I Have told you plainly how Philosophers Sulphur is made, which *loco masculi*, is to make the King, or Man, now you must have the female, or wife, which is the *Mercury* of Philosophers, or the *materia prima lapidis*, which must be made artificially: for our *Azoth* is not common Vinegar, but is extracted with the common *Azoth*, and there is a Salt made of *materia prima*, or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light, it is not dear, and is found every where, Children play with it: it is ponderons, and hath a scent of a dead body, for

two Gilders you may buy this matter for the work: Therefore take this matter, diſtill, calcine, ſublime, reduce it to aſhes; for if an Artiſt want aſhes, how can he make a Salt, and he that hath not a Metalline Salt, how can he make the Philoſophers *Mercury?*

Therefore, if you have calcined the matter, then extract its Salt, rectifie it well, let it ſhoot into the Vitriol, which muſt be ſweet, without any corroſiveneſs, or ſharpneſs of Salt. Thus you get the Philoſophers Vitriol, or Philoſophick Oyl, make further of it a *Mercurial* water, thus you have perform'd an artificial work: this is called the Philoſophers *Azoth*, which purgeth *Laton*, but is not yet waſh'd. For *Azoth* waſheth *Laton*, as the Ancient Philoſophers have told two or three thouſand years ago. For the Philoſophick Salt, or *Laton* muſt with its own humidity, or its own Mercurial water be purg'd, diſſolv'd, diſtill'd, attract its *Magnet*, and ſtay with it. And this is the Philoſophers Mercury, or *Mercurius duplicatus*, and are two ſpirits, or a ſpirit and water of the Salt of Metals. Then this water beareth the name of *Succus Lunariæ*, *aqua cæleſtis*, *acetum Philoſophorum*, *aqua Sulphuris*, *aqua permanens*, *aqua benedicta*. Take eight, or ten parts of this water, and one part of your *Ferment*, or Solphur of *Sol*, ſet it into the Philoſophers *Egg*, lute it well, put it in the *Athanar*, into that vaporous, and yet dry fire, govern it, to the appearance of a black, white, and red colour, then you have the Philoſophers Stone, and you enjoy this noble, dear, and bleſſed Medicine and Tincture, and you may work miracles with it.

SECT. III.

Of the Philoſophers Magnet.

HErmes the father of Philoſophers had this Art, and was the firſt that wrote of it, and prepared the ſtone out of *Mercury*, *Sol*, and *Lune*, of the Philoſophers: whom many thouſand laborators have imitated, my ſelf alſo did the like: and I ſpeak really, that the Philoſophers ſtone is compoſed of two bodies, the beginning and ending of it muſt be with Philoſophick Mercury.

And this is now *prima materia*, *alias præda*: *materia prima* belongs only to God, and is coagulated in the entrals of the Earth, firſt into Mercury, then into Lead, then into Tin and Copper, then into Iron, *&c.* Thus the coagulated Mercury muſt by Art be turn'd into its *prima materia*, or water, that is, Mercurial water. This is a ſtone and no ſtone, of which is made a volatile fire, in form of a water, which drowneth and diſſolveth its fix't father, and its volatile mother. ☿

Metaline Salt is an imperfect body, which turneth to Philoſophick Mercy, that is, into a permanent, or bleſſed water: and is the Philoſophers *Magnet*, which loveth its Philoſophick *Mars*, ſticketh unto him, and abideth with him. Thus our *Sol* hath a *Magnet* alſo, which Magnet is the firſt root and matter of our ſtone: If you conceive of and underſtand my ſaying, then you are the richeſt man in the world.

Hermes ſaith, three things are required for the work; firſt a volatile, or Mercurial water, *aqua cæleſtis*

cæleſtis, then *Leo viridis*, which is the Philoſophick *Lune*, thirdly *æs Hermetis*, *Sol*, or *Ferment*.

Laſtly note, Philoſophers had two ways, a wet one, which I made uſe of, and a dry one: herein you muſt procceed Philoſophically, you muſt purge well the Philoſophers Mercury, and make Mercury with Mercury, adding the Philoſophick Salt, Ferment, or Sulphur of Philoſophers, and proceed therein, as you heard formerly, then you have the Philoſophers *Magnet*, that is, the Philoſophers Mercury. Secondly, the Metalline Salt, or Philoſophick Salt. Thirdly, *æs Hermetis*, or Philoſophick Sulphur.

Thus I have delineated the whole Art, if you do not underſtand it, then you will get nothing, nor art thou predeſtinated thereunto.

Allegorical expreſſions betwixt the Holy Trinity and the Philoſophers ſtone.

DEar Chriſtian Lover, and well wiſher to the bleſſed Art: how graciouſly and miraculouſly hath the Holy Trinity created the Philoſophers ſtone. For God the Father is a ſpirit, and yet maketh himſelf known under the notion of a man, as he ſpeaketh, *Geneſ.* 1. Chap. let us make man, an image like unto us. *Item*, this expreſſion in his work ſpeak of his mouth, eyes, hands, and feet; ſo Philoſophers Mercury is held a ſpiritual body, as Philoſopheres call him. God the Father begetteth his onely Son JESUS CHRIST, which is God and Man, and is without ſin, neither needed he to die: but he laid down his life freely, and roſe again, for

his brethren and ſiſters ſake, that they might live with him eternally without ſin. So is *Sol*, or Gold without defect, and is fixt holds out glorioufly all fiery examens, but by reaſon of its imperfect and ſick brethren and ſiſters, it dieth, and riſeth gloriouſly, redeemeth and tingeth them unto eternal life, making them perfect unto good Gold.

The third perſon in the Trinity is God the Holy Ghoſt, a comforter ſent by our Lord *Chriſt Jeſus* unto his believing Chriſtians, who ſtrengtheneth and comforteth them in Faith, unto eternal life; even ſo is the ſpirit of material *Sol*, or of the body of Mercury, when they come together, then is he called the *double Mercury*, theſe are two ſpirits, God the Father, and God the Holy Ghoſt; but God the Son, a glorified Man, is even as our glorified and fixed *Sol*, or Philoſophers ſtone; ſince *Lapis* is called *Trinus*, namely, out of two waters, or ſpirits of Mineral, and of Vegetable and of the Animal of Sulphur of *Sol*: Theſe are the Two and Three, and yet but one: if you underſtand it not, then you are not like to hit any. Thus by way of a ſimilitude I delineated unto thee ſufficiently the *Univerſal*. Pray to God for a bleſſing, for without him you are not like to proſper at all.

THE

THE SECOND TREATISE OF VULGAR Sulphur, Vitriol, and Magnet.

SECT. I.

Of Sulphurs.

CHAP. I.

Of Sulphur of Saturn.

1. THere is extracted from calcined Saturn with distill'd Vinegar a Crystalline Salt, which is distill'd with Spirit of Wine unto a red Oyl. This Oyl cureth Melancholly, fiery Pox, old Ulcers, and many other infirmities besides. 199

2. This Oyl coagulateth and fixeth Mercury, being first precipitated with Oyl of Vitriol, for all Powders and Medicaments, which are to make

make *Sol* and *Lune*, must be made fix, holding in all fiery tryals.

3. Out of this Oyl is made a glorious Tincture, if you take three parts of Mercury of Mars, and one part of this red Oyl of Saturn, joyning, coagulating, and fixing them: this work may be accompliſhed in a months time, or ſomewhat longer. This Tincture may be augmented with Mercury of *Mars*, *uſque in infinitum*; projecting one part of it upon three parts of *Sol*, to make thereby an *ingreſſe* for the Tincture; one part of this Tincture tranſmuteth thirty parts (if ſo be it be well prepared) of *Mercury* and of *Lune* into good *Sol*. Remember thy Creator, and be mindful of the poor, then the the Lord will be mindful of thee alſo.

CHAP. II.

Of Sulphur of Jupiter.

THere is made of *Jupiter*, a Salt like that which is made of Saturn, from thence is extracted and diſtill'd a red ſweet Oyl: this Oyl tingeth Saturn, being firſt calcined with Sal. armoniack into *Sol*.

2. The *Limature* of *Jupiter* being calcined with *Calx vive* for a day, and the *Calx* being waſh'd from it, then you have a fix'd powder, if you can reduce it again into a fluidneſs, and ſeparate it with Saturn, then you may get enough of Gold and Silver.

3. There is a calcination made of Tin and Lead with common Salt, but better is it, if made with Salt of the *caput mort* of Vitriol and Peter,

the

the Oyl of Vitriol being added unto Calx of *Jupiter* and *Saturn*, and made one maſs of it, lute it well, let it ſtand for eight days and nights in warm Sand, and then drive it: one Centuer of Lead affords in this manner ſix Mark and a half of fine *Lune*: one Mark of ſuch *Lune* yields two drachmes of *Sol*.

This hath been my firſt piece to make *Lune* and *Sol* withal. Note, theſe ſix Mark and a half of *Lune* afford thirteen drachmes of *Sol*, this *Sol* and *Lune* amounts to 208. Cldors, or 20. pound and 16. ſhillings.

CHAP. III.

Of Sulphurs of Mars *and* Venus.

1. TAke ſome pounds of Verdigreece, extract its Tincture with diſtill'd Vinegar, let it ſhoot, then you have a glorious Vitriol, out of which you may diſtill *per retrort* a red Oyl. This Oyl diſſolveth *Mars* turning into a Vitriol, which is reduced in a long time in a great fire unto a red Oyl, then you have together Sulphur of *Mars* and *Venus*, add ſomewhat of Sulphur of *Sol*, coagulate and fix it, then you have a Medicine, which melioratеth Men and Metals.

2. *Lunc* is graduated with the Oyl, and a good part of the Kings Crown is gotten.

3. Two equal parts of laminated *Sol*, and *Lune* melted together, putrified in this Oyl for a day and a night, turneth them into good Gold. In this Oyl you will find many ſtrange affects and vertues. *Laus Deo.*

CHAP.

CHAP. IV.

Of Sulphur of Sol.

1. I Have formerly told how Gold is made ſpiritual unto the Purple Mantle. Now if you are about to make *aurum potabile*, then you may diſſolve with the Oyl of Vitriol that ſpiritual Gold, extract, and draw it over with Spirit of Wine: this is a Medicine, which cureth many difficult diſeaſes, and is wonderful in efficacy. 375

2. This *Solar Sulphur* tingeth prepared Calx of *Lune* into good Gold, but you heard in my former expreſſions, that the King hath only an honourable Garment, and muſt raiſe his Rents and Subſidies from his Subjects, muſt be bathed in his flouriſhing bloud and ſweat, muſt be deſtroyed and gloriouſly renew'd; then is he able to make his poor brethren and ſiſters to be Kings alſo, and legitimate their baſtards.

Antimony is a baſtard of Saturn, how much of *Regulus* it hath, ſo much is turned into *Sol*; its due Doſe of Tincture being firſt added thereunto. *Marcaſite* a baſtard of *Jupiter*, is turn'd to *Sal* alſo by means of a Tincture. Vitriol hath in it a Metalline Mercury, a baſtard of *Venus*, as much as it hath of it, ſo much is ting'd into *Sol*.

3. If you add the Solar Sulphur unto Sulphur of Vitriol, *Venus* and *Mars*, and then fix them artificially, then you have a Tincture for Men and Metals, expelling all manner of diſeaſes: and this fix'd powder tingeth *Particulariter Lune* into *Sol*. *Laus Deo.*

CHAP.

CHAP. V.

Of Sulphur of Mercury.

MErcury is the Original of all Metals, and is a ſpiritual body, and a fugitive ſervant, when it is caſt into the fire, then it flyeth into his *Chaos*. But he that can catch him, he gets then the Sulphur of Mercury, or Water of Sulphur, or *aqua benedicta*, the Key of the Art, which openeth Metals Philoſophically. The Philoſophers Mercury, (and not the Vulgar) being reduced unto water, diſſolveth the Philoſophick Salt together with the Purple Mantle, by putrefaction and diſtillation, for is is *Mercurius duplicatus*.

CHAP. VI.

Of Sulphur of Lune.

1. THis *Lune* is made ſpiritual by means of our water, of the ſecond Key, and may eaſily be made into potable ſilver, whereby many diſeaſes are cured.

2. Feed three parts of this ſpiritual *Lune* with equal parts of Virgins Milk, and bring two of them unto fixation, then you have an augment of *Lune*, which breedeth monthly young ones, theſe are taken forth, and their places are ſupplied with Mercury vive, &c. This powder is reduced with Borax, then you have an *augmentum perpetuum*.

CHAP.

CHAP. VII.

Of Sulphur of Antimony.

1. THere is made out of *Vitrum Antimonii* with diſtill'd Vinegar a ſweet extraction, let is *acetum* be ſeparated from it: on the remainder pour ſpirit of Wine, which muſt be extracted, and the pure from impure ſeparted. This ſweet extraction draw over, let the ſpirit of wine by cohobation be often drawn from it, and that powder may be reduced to a glorious Oyl of Antimony.

This Oyl cureth all manner of diſeaſes, being miniſtred in a convenient Vehicle.

2. Further, take one part of this Oyl, and two parts of the Mercurial water, in which is diſſolved a fourth part of the purple Mantle, thendiſſolve, conjoyn, lute Hermetically, coagulate, and fix. This Tincture tingeth *Lune* and *Mercury* into *Sol*. This is that pure Sulphur of Antimony, which is made of the Vitrum of Antimony *per ſe*, without any addition of Saltpeter, Salt, or Borax.

CHAP. VIII.

Of Sulphur of Vitriol.

1. THere is made of Vitriol a *lixivium* with aſhes of Beech-wood, and a Sulphur is drawn from this Vitriol, and is precipitated with Salt of Tartar; then the red Oyl of Sulpbur is extracted with ~~Turpin~~ Oyl, putrifie the ſame with

ſpirit of Wine, abſtract the ſpirit of Wine from it. This glorious Oyl of Sulphur is good againſt many diſeaſes, it is to be uſed againſt Conſumption, Dropſie, Plague, Scabbineſs, and ſuch like.

2. Vitriol is ſublimed with Salarmoniac alſo, 298
and better than if done with a *lixivium*, becauſe the body of Vitriol is better opened and diſſolved. This ſublimate is diſſolved into an Oyl, 360
whereby crude Mercury can be coagulated and fix'd, of the which I ſhall write more anon, when I treat of Vitriol.

CHAP. IX.

Of common Sulphur.

1. THere is a Liver made of yellow Sulphur 301
with Linſeed Oyl, then decoct and putrifie it in a *lixivium* made of Sal Alcaly, and then diſtill it, pour this water on Tyles, which newly came out of the Furnace, imbibe them therewith, diſtill it *per retortam*, you have a yellow water of it like an *aquafort*, which tingeth *Lunæ*. Take one part of this water, and one part of *Lunar calx*, let it ſtand three days and nights in warm Sand, the fourth part of it turneth into Gold, be reduced, ſeparated, and purged with *Saturn*.

2. Further, Sulpur with the *anima* of *Saturn*, being often driven over and fixed, may then ſafely be uſed inwardly for a Medicine: but projected on *Lunæ*, in the flux it affords good Gold a fourth part.

3. Of the Gray powder and *Calx viræ* equa parts, one pound, a fourth part of Salmiac ground there-

therewith, and driven over *per retortam*, affords a glorious red Oyl, which is of a fixing and graduating quality.

4. Lastly, I tell you, take of this Oyl of Sulphur, of *Venus*, and of *Mars*, add thereunto the Oyl of the Sulphur of Antimony, bind these together with the Oyl, or Water of Mercury, fix it, then you have a Medicine for Men and Metals, *viz.* to tinge Mercury and *Lune* into *Sol*.

SECT. II.

Of Vitriols.

CHAP. I.

Of Vitriol of Sol, *and of* Lune.

IN the first place you must have our water of the cold *Earth salt*, and of the *Eagle*, wherewith Gold and Silver are made spiritual, and coagulated into Crystals, or a Metalline Vitriol; out of which is distilled with spirit of wine, after its proper manner, and Oyl of Sulphur, to be used after the manner of Metal.

CHAP. II.

Of Vitriol of Saturn, *and of* Jupiter.

CAlcine Saturn, or Jupiter, extract its *anima* with distill'd Vinegar, let it putrifie fourteen days,

days, let the Vitriol ſhoot. This muſt be driven over with Spirit of Wine, it afford a ſweet Oyl, and it is the Sulphur of *Saturn* and *Jupiter*. This Oyl coagulateth Mercury, and being melt precipitated with Oyl of Vitriol, it fixeth it. 198:309

CHAP. III.

Of Vitriol of Mars.

TAke the filings of Mars and Sulphur equal parts, calcine them in a Brick-kill to a purple colour, pour on it diſtill'd Water, or Vinegar, it extracteth a green colour, abſtract two parts of that water, let it ſhoot: thus you have noble Vitriol, diſtill from it, a red oyl, take an ounce of it, add to it Mercurial water, in which is diſſolv'd *Sol*, fix this Tincture, Lead, Silver, and Tin, are tranſmuted thereby into pure Gold.

Return thanks to God the Creator of Minerals, Metals, and all other Creatures!

CHAP. IV.

Of Vitriol of Venus.

I Have tanght you already to extract the tranſparent Vitriol out of *Venus*, and to diſtill its red Oyl. This Oyl diſſolveth *Mars*, into Vitriol, and being once more diſtill'd *per retortam* forcibly, then you have an excellent Tinging Oyl, or Salt of *Mars*. This is the Kings Exciſe man which bringeth in his Rents, and enricheth him. This Oyl diſſolveth the ſpiritual purple Gold, and

and draweth it over the Helmet. Now you have fermented the *Solar Sulphur* with its own Sulphur, which Philosophers before me have not done, but fermented calcined Gold, or the Calx of Gold in *Mercurius Duplicates*, and attained unto the end they wish'd for, as well as I. But according as men do work, so is the operation of their Tincture, transmuting more, or less, according to the efficacy of the Tincture.

2. Out of the Oyl of this *Martial* Salt, is Mercury of Antimony precipitated, and added to the sweet Oyl of Vitriol, is fix'd, this Medicine next unto the Philosophers stone is the best, and highest *Universal* upon mans body, and tingeth *Lune*, *Saturn*, and *Jupiter* into good *Sol*, holding in the examen very well.

3. There is made also a masse out of Honey, Salt, and Vinegar, and lamins of *Venus*, which are stratified and calcined. This *calcinate* of its own accord, turns to a Verdigreece, which must be extracted, crystallized, and distilled to a red Oyl; which is used as you heard above.

CHAP. V.

Of Vitriol of Mercury.

1. VItriol of Mercury is easily made, with *aquafort* made of Saltper and Allome being dissolved therein: Crystals do shoot like unto Vitriol: these being wash'd distill them into
460. a sweet Oyl, with spirit of Wine first certified with Salt of Tartar, this is an excellent Medicine against the *French* disease, old Ulcers, Cholick,

ck, Windy-ruptures, Gouts, expelling many ther diſeaſes out of mans body.

2. This Oyl is joyned alſo with *Martial* Tinctures. For Mercury is the bond of other Metals, and may be well uſed *Particulariter*. The nieſeſt colour of Mercury is red, that is after it precipitated as you find in my other writings.

CHAP. VI.

Of Common Vitriol.

1. TAke good *Hungarian* Vitriol, diſſolve it in diſtilled water, coagulate it, let it ſhoot nto Cryſtals: iterate it five times, then is it well urged, and the Salts, Allums, and Niter are ſeparated from it. Diſtill this purged Vitriol with pirit of Wine unto a red Oyl, ferment with ſpiritual Sol, add to it a due Doſe of quick Mercury of Antimony, coagulate, and fix, then you have a Tincture for men, and it tingeth *Lune* alſo into *Sol*.

Viſitando Interiora Terræ,
Rectificandoque,
Invenietis occultum Lapidem,
Veram Medicinam.

2. VItriol is calcined alſo to a red colour in a cloſe Veſſel, on which pour diſtilled Vinegar, and ſet it in putrefaction for three months, there is found in a ſtrong diſtillation, a quick Mercury, which you are to keep ſafe. Wonders may be effected therewith, in *Particulars* and *Univerſals*.

Take three parts of this Mercury, and one part of *Sol*, joyn theſe, which being fixed affords a *Solar augmentum*. Make your ſupplies with its Mercury. *Laus Deo.*

3. This calcined red Vitriol is ſublimed alſo with *Salarmoniac*, this ſublimate is diſſolved into an Oyl. This Oyl fixeth Cinebar, whereof may be had *Lune* and *Sol.*

4. There is made a fix't water alſo, Salarmoniac and Allom being added thereunto. This water being poured upon *Sulphur* of *Saturn*, which before was precipitated into a red powder, imbibe, and coagulate, and let an *ingreſſe* be made with *Sol*, then you have a Tincture, whereby crude Antimony is tranſmuted into good *Lune*, which may be tranſmuted into *Sol.*

5. Laſtly, I tell thee, if you extract the Salt out of Vitriol, and rectifie it well, then you have a work which is ſhort, and tingeth *Lune* into *Sol*, this metalline Salt coagulateth vulgar *Mercury*, and being tranſmuted into *Lune*, it may be graduated higher by Antimony.

Thus you have my operation and experiments, which may be very profitable unto you. Make a good Chriſtian uſe of it, help the poor, cure the diſeaſed, then God will bleſs you. *Amen.*

Sulphar is Vitriol.
Antimony is Mercury.

SECT.

SECT. III.

Of vulgar Magnet.

1. MAgnet contains that, which common *Mars* hath. Common Iron may easily be wrought, I need not to make many words of it. Magnet hath an attractive quality to draw Iron.

2. There is made an Oyl of *Magnet* and *Mars*, which is very effectual in deep wounds.

3. With Magnet and Antimony is made *Lune* fix, which with the Oyl of *Mars* and *Venus* is graduated, and made Gold: it may be performed also with Antimony and Mars.

Thus I finish'd my course, and found many things in my working. My fellow brethren turn'd Alchymists, all had the Philosophers stone. I was the beginner, took great pains, before I attained to any thing, if you read my writings diligently, you will find in the Parable of the XII. Keys, the *prima materia*, or Philsophers Mercury, together with the Philosophick Salt: the Philosophick Sulphur, or Ferment, I delineated expressly.

Now I close, and commit you to God, and desire you to remember me.

Medium Tenuere Beati.

FINIS.

Jod. V. R.

A Proceſs upon the Philoſophick work of Vitriol.

HAving gotten this Proceſs in the foreſaid year, and afterward, as you ſhall hear, with mine own hands elaborated and wrought the ſame, no man over-looking me, I was heartily rejoyced, even as if I had been new born, and returned hearty thanks to God: its practick at the firſt I have not plainly deſcribed, becauſe I had erred in 171 191 the compoſing of it, and was fain to begin the work anew. I having miſs'd in my work, I begun in the year 1605. becauſe the matter of the Earth, and the ſpirit of Mercury was not ſufficiently purged, therefore the earth could not perfectly be united at the compoſition with the water, I let that quite alone, and began a new Proceſs at the end of the year 1605. in the City of *Strasburg*, uſed more diligence and exactneſs then my work (God be praiſed) proſpered better for the which I am ſtill thankful to God for it. In the name of the Holy Trinity, the 19. of *Octo*ber, Anno 1605. I took ten pound of Vitriol diſſolv'd it in diſtilled Rain-water, being warm'd let it ſtand for a day and a night, at that time many *feces* were ſetled, I filtrated the matter evaporated it gently, *ad cuticulum uſque*, I ſet it on a cool place to cryſtallize, this onſhot Vitriol exiccated, diſſolved it again in diſtilled Rain-water, let it ſhoot again, which work I iterated ſo long, till the Vitriol got a cœleſtial green colour

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having no more any *feces* about it, and loſt all its corroſiveneſs, and was of a very pleaſant taſte.

This highly putrified Vitriol, thus crude, and not calcined, I put into a coated Retort, diſtilled it in open fire, drove it over in twelve hours ſpace by an exact government of fire in a white fume, when no more of theſe fumes came, and the red corroſive Oyl began to come, then I let the fire go out, the next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and ſome of the lute being fall'n into, I filter'd it, and had a fair menſtrual water, which had ſome phlegme, becauſe I took that Vitriol uncalcined, which I abſtracted in a *Balneo*, not leaving one drop of water in it.

I found my *Chaos* in the bottome of a dark redneſs, very ponderous, which I poured into a Viol, ſcaled it *Hermeticè*, ſet it on a three-foot into a wooden globe into a vaporous bath made of water, where I left it ſo long, till all was diſſolved, after ſome weeks it ſeparated into two parts, into a bright tranſparent water, and into an earth, which ſetled to the bottome of the glaſs, in form of a thick black corroſive, like pitch. I ſeparated the white ſpirit from it, and the fluid black matter I ſet in again to be diſſolved, the white ſpirit which was diſſolv'd of it, I ſeparated again, this work I reiterated leaving nothing in the bottome, ſave a dry red earth. After that, I purged my white ſpirit *per diſtillationem* very exactly, it was as pure as the tear that falls from the eye, the remaining earth I exiccated under a Muffle it was as porous, and as dry as duſt, on this I poured again my white ſpirit, ſet it in a digeſtion, this ſpirit extracted the Sulphur, or Philoſophick gold,

and was ting'd of a red yellow, I canted it o
from the matter, and in a body I abſtracted th
ſpirit from the Sulphur, that Sulphur ſtayed be
hind in form of an Oyl, very fiery, nothing lik
unto its heat, as red as a Ruby: this abſtracte
white ſpirit I poured on the earth again, extra
ed further in Sulpher, and put it to the forme
After this that *Corpus terræ* look'd of a paler co
lour, which I calcined for ſome hours under
Muffle, put it into a body, on it I poured m
white ſpirit, extracted its pure white fixed Sal
the remaining earth was very porous, good fo
nothing, which I flung away, thus theſe thre
principles were fully and perfectly ſeparated.

After all this I took my aſtral clarified Sal
which weigh'd half an ounce, after the weigh
at *Strasburg*, and of the white ſpirit, whic
weigh'd four ounces, of ~~Mercury~~ ♃ one ounce, an
a quarter of an ounce, theſe I divided into tw
parts, whoſe quantity was half an ounce and on
dram, I put this Salt to one part of the water i
a Viol, and nipped it, ſet it in digeſtion, there
ſaw perfectly how the Salt diſſolved it ſelf agai
in this ſpirit, therefore I poured to it the othe
part, which was half an ounce and one dram, n
ſooner this was put to it, then preſently the bo
dy togethet with the ſpirit turned as black as
Coal, aſcended to the end of the glaſs: an
having no room to go any further, it moved t
and fro, ſometimes it ſetled to the bottome, b
and by it roſe to the middle, then it roſe highe
thus it moved from the fourth of *July*, to th
ſeventh of *Auguſt*, namely thirty four day
which wonderful work I beheld with admirat
on; at laſt theſe being united, and turned to

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black powder, ſtaying on the bottome, and was dry, ſeeing that it was ſo, I encreaſed my fire in onedegree, took it out of the wet, and ſet it in aſhes, after ten days the matter on the bottome began to look ſomewhat white, at which I rejoyced heartily, this degree of fire I continued, till the matter above and below, became as white as the glittering Snow. But it was not yet fix, making tryal of it, ſet it in again, encreaſed my fire one degree higher, then the matter began to aſcend and deſcend, moved on high, ſtayed in the middle of the glaſs, not touching the bottome of it, this laſted thirty eight days and nights, I beheld then as well, as formerly at the thirty days a variety of colours, which I am not able to expreſs. At laſt this powder fell to the bottome, became fix, made projection with it, putting one grain of it to one, and a quarter of an ounce of Mercury, trrnſmuting the ſame into very good *Lune*. Now it was time to reſtore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteneſs unto redneſs, and to its perfect vertue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reſerved, in quantity it was one ounce, a quarter of an ounce, and one dram, poured to it my reſerved ſpirit of Mercury, whoſe quantity was one ounce and a quarter of an ounce, drew it over ſeveral times *per alembicum*, ſo that they in the end united together; thoſe I divided into ſeven equal parts: one part I poured on my clariſied earth, or tincture, which greedily embraced its *anima* together with its ſpirit, and turned to a ruddineſs in twelve days and nights, but had no tinging quality as

yet, ſaving Mercury vive and Saturn, it tranſmuted into Lune, which Lune at the ſeparating yielded three Grains of Gold. I proceeded further with my imhibition, and carried all the ſeven parts of *anima* into: at the fourth imhibition one part of my work ting'd ten parts of Copper into Gold, at the fifth imhibition one part tinged an hundred parts, at the ſixth it tinged a thouſand parts, at the ſeventh it tinged ten thouſand parts: Thus, God be praiſed, my work ended ſucceſsfully, with great joy of my heart: at this time I got of the true *Medicine* four ounces half an ounce, and ore dram. The two laſt in the ponderoſity were almoſt equal unto the firſt, out of this my work I paid for Land and Ground, to that Noble Gentleman *O. V. D.* 48000. Gilders. *Actum* 1607. Theſe things I ſet down for a *memorandum*, that I ſhould not forget any of the manuals, and of other things neceſſary for the work. God be praiſed for evermore. *Amen.*

An exact work, how Mercury vive *is coagulated and brought unto a* Lunar *fixation, which Lune holds* Sol *alſo in the trial.*

TAke of *Mercury vive* two ounces, of pulveriſed common Sulphur ſix ounces, grinde theſe in a wooden diſh with a wooden Peſtill, ſet it on a Coal-fire in a melting pot, ſtirring it about continually, let all the Sulphur evaporate: then take forth the Mercury, grinde an equal quantity of Sulphur with it, proceed with its heating as formerly: iterate this work five times; then ſublime

ſublime this Mercury *per gradus ignis*: take out this *ſublimate*, break it in pieces of the bigneſs of a ſmall Nunt, or Bean, imbibe them in the white of Eggs, then take a cementing pot, put aſhes into it, in the midſt of it ſet an Iron box, ſtratifie into it this *ſublimate* with refined ſilver, fill up the box, then lute an Iron lid to it, put aſhes on the lid, lute an earthen lid upon that, ſet this pot into a ſand Capel, let your firſt fire be gentle for twelve hours, then encreaſe your fire for twelve hours more, at laſt make a forcible fire for twenty four hours, then break open the Pot, you will find a black gray matter, carry it on Lead, of four ounces you will get three ounces of fix ſilver: ſeparate this fine ſilver in *aquafort*, you will find a good deal of black Gold Calx, reſerve the ſilver Calx apart, you may ſtratifie with it another time. Thus far I went in my experience.

The

The fifth and last part

Of the last

TESTAMENT

OF FRIAR

BASILIUS VALENTINUS.

Treating of the transcendent, and most precious and wonderful Medicine, which the great Creator hath put into Metalline and Mineral Salts, for the benefit of man; to keep him in perfect health continually.

LONDON,
Printed by *S. G.* & *B. G.* for *Edward Brewster*, at the *Crane* in Saint *Pauls Church-yard*, 1670.

The fifth and last part

Of the last

TESTAMEMT

Of Friar

BASILIUS VALENTINUS.

BEfore I begin to ſpeak of the Salts of Metals and Minerals, and declare their volumes, and other precious and noble growth under ground, in the firſt place I will prefix the preparation of *aurum potabile*, becauſe therein lieth the *Corona* of Medicinals, *Univerſaliter*, and meriteth the firſt place, becauſe Salts of other Metals and Minerals in their innate vertues are for *particulars* only, and are ordained for to preſerve man in health; and there is juſt cauſe to begin with the making of *aurum potabile* without ſophiſtication, and will ſpeak of the diſtinction of it, that it may be judged infallibly to be the true one.

This being my laſt part, and my intention is to make a perfect relation of *aurum potabile*, for the

the benefit of good and underſtanding men, to whom God after my death will beſtow this my book, which upon tedious and laborious experience I wrote, wherein I ſpeak not by hear-ſay, but the things I do write of, I know experimentally to be true.

Therefore if God doth bleſs thee with a true knowledge hereof, that you would keep this *ſecretum* in ſilence and privacy, leaſt you turn Gods bleſſing into a curſe: becauſe the preparation of this, and of the ſtone is one, both have their original, and firſt generation and birth from the true ſeed, and Aſtrologick *primum mobile*, called the ſpirit of Mercury, of which formerly I have written more largely. For I ſpeak the higheſt truth unto thee, that neither the *Univerſal* nor *Particular Tincture*, neither *aurum potabile*, nor other *Univerſal Medicine*, without this heavenly and ſpiritual eſſence, which hath its original from the ſtarry heaven, taketh and receiveth the ſame, from thence may be had and prepared, therefore be ſilent till death, at your departing lay down again your talent, as I have done; for if I had not informed you faithfully, you would know but little of that myſtery, and continue ſtill with the vulgar in folly, blindneſs, and madneſs, and you would have ſent a Recipe into the greaſie and ſalvy ſhops of Apothecaries, but whither would thy Soul have gone after thy departure? into *Galen's* lap, to the utmoſt depth of darkneſs, where the Devils have their dwelling places, even thither, both thy ſoul and body would have been ſent, in caſe thou ſhouldſt have divulged any of theſe ſecrets.

To turn to my intended buſineſs, I will in the

he first place inform you, what is that true and ighest *aurum potabile*, and *Universal Medicine*, fter this in order there followeth another *aurum otabile* made of the fixed red *Sulphur*, or Soul f the corporeal Gold, most highly purged, and s prepared with the conjunction of the *Univer-al Spirit* of *Mercury*. After this there followeth nother *Particular Medicine*, which is half an *urum potabile*, shewing its efficacy and power in nany tryals. Then I will add thereunto a de- 153
cription of *aurum potabile*, because it traceth the teps of Gold, and it sheweth wonderfully its reat energy and vertues.

The highest and chiefest *aurum potabile*, which he Lord God hath laid into nature, is the ex-octed, prepared, and fixed substance of our tone, before it is fermented. A higher, greater, nd more excellent *Universal Medicine*, and *au-um potabile* cannot be found, nor had in the cir-umference of the whole World; for it is a hea-enly Balsame, because its first principles, and riginal cometh from heaven, made formal in arth, or under ground, and is afterwards, being xactly prepard, brought into a *plusquam per-ection*, of which first principle and Nativity of his heavenly substance I have already written ufficiently, and count it needless to be repeated ere.

Now as this excocted and perfect substance is he highest, chiefest, and greatest *Universal Medi-ine* unto man, even so on the other side the same atter after its *fermentation*, is a Tincture also, nd the chiefest, greatest, and most powerful *Uni-ersal Medicine* upon all Metals whatsoever, and hereby may be transmuted into their highest melioration

melioration and health, namely into the pureſt Gold. This is the firſt, chiefeſt, and greateſt *aurum potabile* and *Univerſal Medicine* of the whole World, of which alone great volumes could be written; whoſe preparation was ſet down circumſtantially in the third part, needleſs to be repeated here again; At this preſent I will ſpeak of the true and full *proceſs*, how a true *aurum potabile* is to be had, and prepared from Gold, which in the beſt manner is moſt exactly putrified. Take the extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, as I inform'd you about the *Particular* of Gold, where the body of Gold appeared very white, abſtract the ſpirit of Salt from it, edulcorate the *anima* of *Sol* ten or twelve times, at laſt let it be purely exiccated, weigh it, pour on it four times as much of *ſpirit* of *Mercury*, lute it well, ſet it in the vaporous Bath, putrifie it gently, let the *anima* of *Sol* be quite diſſolved, and be turn'd into water, or its *prima materia*, both will turn into a bloud-red liquor, fair and tranſparent, no Ruby on the earth comparable unto it.

But thus much you muſt note, when the *anima* of *Sol* begins to be diſſolved, and brought into its *prima materia* that at the firſt, on the ſide round the glaſs, where the matter lieth, there be ſeen a green circle, on it a blue, then a yellow, afterward all the colours of a Rain-bow, joyn, and make appearance, which do laſt but a little while. The *anima* of *Sol* being wholly diſſolved into the *Mercurial ſpirits* and nothing is ſeen in the bottome, then pour to it twice as much of the beſt rectified Spirit of Wine, brought to its higheſt degree, the glaſs muſt be luted exactly, digeſt, and

putrifi

utrifie gentle for twelve, or fifteen days toge-
her, then abſtract *per alembicum*, that matter
ometh over in a bloud-red tranſparent colour:
his abſtracting muſt be iterated, nothing muſt be
eft in the bottome, which is corporeal, then you
ave the true *aurum potabile*, which can never be
educed into a body.

But note, the Gold before its deſtruction and
xtraction of its Soul muſt be purged in the high-
ſt degree. There is made another *aurum ota-
ile*, and artificially prepared, which though it
annot be ſaid, or ſet down in writing to be the
ull and true potable Gold, yet is it more than
alf an *aurum potabile* counted, becauſe it is tranſ-
ending effectual in many diſeaſes, in which na-
ure might have ſtood in great doubts. This half
urum potabile is made in a twofold manner,
where the latter is better and more effectual than
he former, and asketh more pains and time than
he former.

Take this extracted Soul of Gold, drawn forth 123
with the ſweet ſpirit of common Salt, edulcorate
t moſt purely and exactly, at laſt exiccate it, put it
n a ſpacious Viol, or body of Glaſs, pour on it 296
ed Oyl of Vitriol, which was dephlegmed, and
ectified *per retortam*, that it be tranſparent, clear,
nd white, and you may ſee, that it ſeizeth on the
Gold and diſſolveth it, and is tinged deeply red.

Put ſo much of this Oyl to it, that in it may be
iſſolved Sulphur, or the Soul of Gold, let it pu-
rifie in *Balneo Mariæ*, put a reaſonable fire to it,
hat you may ſee that the Soul of Gold is quite diſ-
olved in the Oyl of Vitriol: the *feces*, which it hath
ettled, muſt be ſeparated from it, then put twice as
uch of the beſt rectified ſpirit of Wine to it,

which rectification you ſhall be inform'd of in this part, ſeal the glaſs, let no ſpirits of the Wine evaporate, ſet it again in putrefaction in the Balneo, let it be there for a month, then the ſharpneſs of Vitriol is mitigated by the ſpirit of Wine, and loſeth its acidity and ſharpneſs, both together make an excellent Medicine, drive both over, let nothing ſtay behind in the bottome, then you get more than half an *aurum potabile*, in form and colour of a deep yellow liquor. Note, that ſome Metals in this manner may be proceeded withal, firſt a Vitriol may be gotten out of the Metal, then a ſpirit is further driven from it, and joyned in this manner with the Soul, diſſolved, and further digeſted with ſpirit of Wine, all muſt enter together into a Medicine, as I told of formerly, which have their ſpecial efficacy.

The ſecond way to prepare this half *aurum potabile*, which though it be but half an *aurum potabile*, yet in vertue and efficacy is far preferred before the other now ſpoken of, and is done as followeth:

Take the extracted *Solar* Soul ſpoken of above, put it into a Viol, pour on it the extracted Philoſophick Sulphur, which is the ſecond *principle*, which is drawn with ſpirit of Mercury from the the Philoſophick earth, and Mercury, or the ſpirit of Mercury, unto an Oleity, which now is Sulphur again, and muſt be abſtracted gently *per menſtruum diſtillationis*.

Of this Philoſophick Sulphur pour on it as much, that the *Solar* Soul may be diſſolved, let it ſtand in a gentle Bath, let the diſſolution be made, then pour more of the beſt ſpirit of Wine to it, digeſt

digeſt gently, draw theſe over, let nothing ſtay behind in the bottome, then you have a Medicine, which doth not want above two Grains of the right and true *aurum potabile*.

Theſe are the chiefeſt ways to make the corporeal *aurum potabile*, this I cloſe, and proceed further with a ſhort, but true proceſs, how the Silver, which is the next to Gold, concerning perfection, is made potable alſo: this proceſs muſt be done in the following manner.

Take the sky-coloured Sulphur, or ſpirit of *Lune*, which was extracted with diſtilled Vinegar, as I informed you in the *Particular* of *Lune*, edulcorate it, rectifie it with ſpirit of Wine, exſiccate it, put it in a Viol, pour to it three times as much of ſpirit of Mercury, which is prepared from the white ſpirit of Vitriol, as I faithfully taught you in that place, lute the glaſs firmly, ſet it in putrefaction in the vaporous Bath, let all be diſſolved, and nothing more ſeen in the bottome, then put to it in an equal quantity of theſt ſpirit of Wine, ſet it in digeſtion for half a month, drive all over, let nothing ſtay behind, then you have the true potable *Lune*, which in its efficacy is admirable, and doth wonders when it is uſed. 296

A deſcription of the fiery Tartar.

DIſtill of good Wine a ſpirit of Wine, rectifie it with white calcined Tartar, let all come over, put that which is diſtilled over into a Viol, put four ounces of well ſublimed Salarmoniac to one quart of ſpirit of Wine, ſet a Helmet upon, ſet a great Receiver into cold Water, drive

the volatile ſpirits into, gently in *Balneo Mariæ* leave but a little quantity of it behind. Note the Alembeck muſt always be cooled with wet cloaths, then the ſpirits will be diſſolved, and turn into a liquor. Thus is prepared this hot ſpirit of Wine.

Of the Salt of Tartar.

FIrſt you muſt note, that the Philoſophers Tartar is not the vulgar Tartar, wherewith the Lock is opened, but it is a Salt, which cometh from the root, and is the only myſtical Key for all Metals, and is prepared thus: make a ſharp *lixivium* of the aſhes of *Sarments*, or twigs of the
448. Vine, boil away all its moiſture, there ſtayeth behind a ruddy matter, which muſt be reverberated for three hours in a flaming fire, ſtirring it ſtill, let it come to a whiteneſs, which white matter muſt be diſſolved in diſtill'd Rain-water, let the *feces* of it ſettle, filter, and coagulate them in a glaſs, that the matter in it be dry, which dry matter is the Salt of Tartar, from which the true ſpirit is driven.

Note, as I told now of the vertue and qualities of precious ſtones, ſo there are found alſo many deſpicable, and ignoble ſtones, which are of great vertues, and experimentally are known to be of rare qualities, which ignorant, and unexpert men will hardly give credit unto, neither can they conceive of it in their dull reaſon and underſtanding: the ſame I will demonſtrate with the example of *Calx vive*, which in mens judgement is held of no great value, and lieth contemptibly in obſcurity,

obſcurity, however there is a mighty vertue and efficacy in it, which appeareth, if application be made of it to the moſt heavieſt diſeaſes, ſeeing its triumphant and tranſcendent efficacy is almoſt unknown for the generality, therefore for the good of ſuch, which are inquiſitive into natural and ſupernatural myſteries, and to whom I diſcloſe theſe myſteries in this my book, I will for a farewell diſcover alſo this myſtery concerning the *Calx vive*, and will ſhew in the firſt place, how its ſpirit is driven from it, which work indeed requireth an expert Artiſt, who is well inform'd aforehand of its preparation.

Take unſlak'd Lime as much as you will, beat, and grind it on a well-dried-ſtone, to an impalpable powder, put on it ſo much of ſpirit of Wine, as the pulveriſed Calx is able to drink, there muſt not ſtand any of that ſpirit upon it, apply a Helmet to it, lute it well, and put a receiver before it, abſtract the ſpirit gently from it in *Balneo*, this abſtracting muſt be iterated eight, or ten times: this ſpirit of Wine ſtrengthereth the ſpirit of Calx mightily, and is made more fiery hot. Take the remaining Calx out of the body, grind it very ſmall, put to it a tenth part of Salt of Tartar, which is pure, not containing any *feces*.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter, from which was extracted the Salt of Tartar, and it muſt be well exiccated, all this muſt be mingled together, and put in a well coated Retort, three parts of the Retort muſt be empty, take a great Receiver, or body to it, very ſtrongly. Note, the body into which the Retorts Noſe is put, muſt have a Pipe

of a fingers breadth, unto which may be applied another body, and a quantity of ſpirit of Wine in it: then give a gentle fire to it, at firſt there comes ſome of the phlegme, which falls into the firſt applied body: the phlegme being all come over, then increaſe the fire, there cometh a white ſpirit to the upper part of the body, like unto the white ſpirit of Vitriol, which doth not fall among the phlegme, but ſlideth through the pipe into the other body, draweth it ſelf into the ſpirit of Wine, embracing the ſame, as one fire doth joyn with the other.

Note, if the ſpirit of Calx be not prepared firſt by the ſpirit of Wine, and drawn off and on, as I told, then he doth not ſo, but falleth among the phlegme where he is quench'd, loſeth all its efficacy. Thus difficult a matter is it, to ſearch nature throughly, reſerving many things unto her ſelf. This ſpirit being fully entred into the ſpirit of Wine, then take off the body, put away the phlegme, but keep carefully the ſpirit of Wine, and ſpirit of Calx: and note, both theſe ſpirits are hardly ſeparated, becauſe they embrace cloſely one another: and being diſtilled, they come over joyntly.

Therefore take theſe mix'd and united ſpirits, put them into a Jar-glaſs, kindle it, the ſpirit of Wine burneth away, the ſpirit of Calx ſtayeth in the glaſs, keep it carefully. This is a great *arcanum*, few of other ſpirits go beyond its efficacy, if you know how to make good uſe of it. Its qualities may hardly be ſet down in any way of abridgement.

This ſpirit diſſolveth *Oculi Cancrorum*, the hardeſt Cryſtals: theſe three being driven over together,

together, and often iterated in that diſtilling, three drops of that liquor being miniſtred in warm Wine, break, and diſſolve any Gravel and Stone in mans body, expelling their very roots, not putting the patients to any pain.

This ſpirit of Calx at the beginning looks bluiſh, being gently rectified, looks white, tranſparent, and clear, leaving few *feces* behind. This ſpirit diſſolveth the moſt fixed Jewels, and precious ſtones. On the other ſide he fixeth all volatile ſpirits with his tranſcendent heat.

This ſpirit conquereth all manner of Podagrical Symptoms, be they never ſo nodoſe and tartarous, diſſolveth and expels them radically.

To the omnipotent Trine God, Father, Son, and Holy Ghoſt, be returned hearty thanks for all his benefits, which he hath beſtowed on man, and diſcovered thoſe ſecrets, I wrought on in his name. To him be eternal praiſes. *Amen.*

All that hath breath, praiſe the Lord. Allelujah!

End of the fifth part.

BASILIUS VALENTINUS.

HIS

TREATISE

Concerning the

MICROCOSME,

OR

The little World, which is Mans body.

What it doth contain, and of what it is compoſed, what it doth comprehend, and its end and iſſue.

A thing moſt neceſſary, and meet for the knowledge of ſuch, that love, and embrace wiſdome.

LONDON,
Printed by *S. G.* & *B. G.* for *Edward Brewſter*, at the *Crane* in Saint *Pauls Church-yard*, 1670.

BASILIUS VALENTINUS

HIS

TREATISE

Concerning the

MICROCOSME.

THoſe that ſeek Art, and have a deſire to attain to wiſdome, are to note, that the Higheſt, upon my continued prayers hath granted unto me a Clergy-man, to make known the many and great myſteries of nature: among which mans body is one to be conſidered, how that is govern'd in imitation unto *Microcoſme*. For it is meet that the leſſer ſhould imitate the greater, and the ſmalleſt and meaneſt ought to be governed by the greateſt and moſt potent.

Microcoſme, or the great World containeth three things, as the moſt principal, the reſt, which come from theſe, are meerly accidental. In the

firſt

first place is to be considered the matter and form of this World, which matter is made formal out of a non-shape, or a nothing, and the great Creator presently prescribed an order for this matter, what government it should keep, as soon as it came to a life, or motion. This matter and form is water and earth. For at the Creation, by a separaton of the water from the earth, there was finished the matter and form, as two things belonging one to another, from these all Animals and Vegetables have their beginning, and other two things, as air and fire, which belong one to another, have wrought life therein. The matter and form is earth, the Salt in that earth, the body: even so is it with mans body, which is *Microcosmus*. The matter was not perfect without the form, these joyning into one, by Gods ordinance, the form being become quick, came then to a perfection: the matter and form got life by motion, air was the first causer of that motion, and perfect maturity was caused by a convenient heat, moveably inclosed in the air, thus the earth was brought to a fertility by the air, it was opened, and became porous by motion for generation. The earth being impregnated, made her seed apparent by her aqueosity, then air and heat in the neather and upper Region of the Astrals caused that a Birth was brought forth, the blossoms were produced, and the appointed fruit was ripened by concoction of heat.

Calcidity is a Sulphureous hot spirit, which like a Medicament exiccateth the superfluous gross aquosity and phlegmatick matter, which in the generation at the beginning abounds too much in the earth, before the air could have a fellow domi-

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nion at the joyning with it, carrying the ſame long in the ſuperfluity of her birth.

The ſecond principal part of the *Microcoſme* is *nability*, for the matter in it ſelf was without life, which by heat was ſtirr'd up, then the vital ſpirit became to be ſenſible, which is in man a Sulphurous ſpirit, kindling the body by a heat, exiccateth the ſuperfluity of the earth by the ſubtility of its ſubſtance, and governeth the body in a conſtant motion. For after the heat is gone, then coldneſs gets the dominion, the ſpirit of life being gone, no ſenſibleneſs felt in the pulſe and atteries, and a dead body is found inſtead of life, at the departing of the warm ſpirit of Sulphur; rational men ought to take this myſtery into conſideration.

The two firſt Elements, the matter and form, being apparent, and having gotten a mobility by the two laſt Elements by light, the *Microcoſme* was not yet perfect, the Creator allotted further an increaſe to the ſeed of the earth, as well as he did to Vegetables and Animals. God allowed into earth an imagination for all ſorts of ſeeds, and to bring them forth after their ſeveral kinds. Then the earth was impregnated by imagination which God allotted, and the earth brought theſe ſeeds forth in Mans preſence, the heat digeſted them to a maturity even till hitherto.

Matter and form of the *Microcoſme* being exant, conſiſting of earth and water, then the Creator cauſed a life into them by an inbreathed warm air, heating the cold earthly ſubſtance, giving a heat into life and motion, which was the Soul, which is the true Sulphur of Man, ſpiritual, in compreenſible: ſenſibly felt by its own operation. All his being finiſh'd, then God allowed an imagi-

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nation unto good, in the perfect underſtanding of Man, that by his imagination he could judge of all the beaſts, and impoſe on each a proper name, and by that imagination he learned to know his wife alſo, that ſhe had fleſh and bones of his body. Then man appeared perfect, and that matter was made into a ſhape, of a ſenſible body. This form being made alive by the Soul, had allowed further a ſubtile ſpirit unto imagination and knowledge, which is an inviſible, and incomprehenſible form, like a work maſter, who frameth all things in the mind, which hath its habitation in the upper Region of the *Microcoſme*, according to his volatility, and deſerveth the name of *Mercury*, or the inviſible ſpirit of mans body. Form and matter is earthly, the life ſticketh in the motion, and the knowledge of every underſtanding unto good and bad ſtandeth in the ſharp ſpeculation of the *Microcoſme*, the overplus found beſides theſe three, nature caſteth off as a *Cadue*, and is as a Monſter, which by theſe three is found to be a ſeparation, and a *Caput mort.* 389

It glorified *Elias* were preſent, and the *Aſtrals* could ſpeak, and ſilent nature had a tongue to expreſs hereof, then I needed not to bring in any further evidence to perſwade the incredulous, who conſidered not judicioully this my ſaying: for a man poſſeſſed with blindneſs cannot paſs any judgement upon my writings: but underſtanding judgeth impatience, and wiſdome ſeparateth herſelf from folly by her own experience.

This Vital ſpirit nourriheth, feedeth, and preſerveth himſelf by the Oleity of mans Sulphur, which is predominant in the blood and with, or through it doth work in the whole body, that the

the substance may be perfect. This Vital spirit is Mercury, which is found in man, and is preserved by an Oleity of its likeness; besides these two Mercury and Sulphur, there is a third thing in man, namely Salt, which lieth in the flesh, body, and bones.

The Salt ministreth its noblest spirit for a nourishment unto the bloud, which saltness is found therein by the taste, and dispersèth it self throughout the body, preserveth mans body like a Balsome from putrefaction, and is as the band and copulation, whereby Mercury, or the Vital spirit continueth the longer with the Balsome in the flesh, and dwelleth together in one. For in the Salt there lieth a spirit, which must protect all other Balsomes in their worth and dignity. The remainder found in the flesh, if these three be taken from it, is a dead thing, as I told formerly, and is good for nothing, nor can it be used for any thing.

As this Union, Dominion, and Government is in Man, the like are in Metals, Minerals, and Vegetables, which make up their perfect body, do live, keep, and are preserved in the like manner, as man is. As the one followeth upon the other in Man, according to order in the like condition are other Animals after their kind and property. As a Cow is an Animal, her food, as grass, is Vegetable, this Vegetable by the heat of the Cows body is putrified, in that putrefaction is made a separation, which is the Key of all dissolutions and separations, separation being made, then goeth the subtile spirit, the subtile Sulphur, and the subtile Salt of the Vegetable's substance of the grass into all Members of the whole body of the Cow,

the

the ſpirit ruleth the beaſt, the Sulphur nouriſheth it, and the Salt preſerveth it.

This being done, then Nature diſtributeth her gifts further, making a new ſeparation; as of the ſuperfluouſneſs, which the Cow doth not aſſume by way of aſſimilation, and muſt part with it, and diſtributeth the ſame further, and that is Milk, this Milk is an Animal ſubſtance, tranſmuted from the Vegetable. In this Milk is made another ſeparation by fire, which muſt be kept gently. For the ſubtileſt ſpirit of the Milk together with the Sulphur ſublimeth, is taken off, and turned to a coagulated fatneſs, which is Butter. The reſt is ſeparated by other means, and precipitated, and thereby is made another ſeparation, this is a ſecond coagulation, out of which men make their food: of the overplus is made another ſeparation by fire, not ſo fat as the former two: at laſt there remaineth an aquoſity, and is of no great uſefulneſs, becauſe the ſpirit and its nutriment is taken from it by the ſeveral ſeparations.

After this nature maketh to a further putrefaction another and groſs excretion of a Sulphureous and Salt ſubſtance, which generateth afreſh a living ſpirit, which is the excrement, this ſerveth for the earth to be manured withall, making the earth fertill by its Sulphur and Salt, as being of a groſs and fat ſubſtance, whereby new fruits are produced, here is another nutriture from an Animal into a Vegetable. This maketh Wheat, and other Fruits, and Grains to grow, producing again a nutriment from the Vegetables unto Animals. Thus one nature doth follow after the other, by vulgar people not ſo much comprehended

comprehended, or search'd into, not caring to learn Natures qualities so much, which maketh such natural things seem to be incredible.

To return again to the structure of Man, the noblest spirit of life hath its dominion and seat for the most part, and most strongly in the heart of mans body, as in the noblest part: and the Sulphur of man giveth unto that spirit a nutriment, and spiritual access for its preservation by the air. For if air be taken away from man, then spirit of life is choak'd up, departeth invisibly, and death is at hand. The noble Salt spirit is a conserver of both, its noblest spirit penetrateth throughout, the grossest matter of its Salt is cast into the bladder, and that hath a spirit of a special operation. That which goeth from the Salt through the bladder, is wrought upon by a heat, ministreth a new access, or increase, so that this increase of Salt in man is inexhaustible, unless it dye quite, and the body be burned to ashes, and the remainder be extracted. As for an example; Take the Salts from Minerals, let these grow again, coagulate, and extract the Salt again by water, the like is seen in nitrous earths also, and other common Salts, and there needs not to quote any further examples.

The spirit of life hath its process into other Members, from the heart, into bones, arms, and the rest of the body that are stirring; In diseases and symptomes he is weak, and man by reason of such symptomes, cannot perform his business in that full strength as at other times, when he is in health, feedeth and cherisheth his body with vegetable spirits, which come from feeding bread, meats, and drinking of wines

hen his body groweth stronger, and his Vitol spirit groweth potent by such nutriments, in his super fluity disperseth himself into all Members, and sheweth his operation. If the heart groweth faint, then is it a sign that the Vital spirit is not nourished, upon which there ensue speedily deadly diseases; because that fire is not at liberty, and falls into an extinction, or choaking.

The fire in the heart, and the natural heat is preserved, and supported by the air, of that air the Lungs stand most in need of: the Liver also must have air, else it cannot laugh: the Spleen must have air, else it will be oppress't, with stitchings and great pains: the true seat for the most part of the air is necessary for the Lungs, if these fall into any weakness, the cause thereof is, because the Salt doth not shew its true, and meet help, and must go into rottenness, casting up blood and matter: then there is at hand a corruption of the air, from which the Vital spirit cannot find any true nourishment, but must be starved, because the Salt doth not effect its conserving quality, the Sulphur, and the increase of the nourishment is obstructed, and is not perfect, whereby are caused Consumptions, witherings of the body, consuming of the flesh, and exiccation of the blood, and of the marrow. The substance of Salt, or the Salt spirit, which preserveth the body, hath its seat for the most part in the bladder, where all humidities have their issue, the remaining gross Salt is separated and excerned by Urine, as you heard already. I repeat it here again for that end, because the most noble spirit, which doth preserve man, doth copulate, and maketh friendship with the Vital spiri-

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nd its nutriment, which is Sulphur, and so they ake the body perfect, and if any informity be cident, either from the operation, or defective ality of the Stars, or from a disorderly life in ting and drinking, and many other inconveni-ces, and any corruption be present, then nature not in her perfect condition. Here the know-g Physician must enquire into the cause, from hich of these three the Symtome doth arise, and re the same with convenient remedies, and not th any contrary Medicines: as heat must be red with heat, cold with cold, pricking with icking: for one heat draweth the other, one ld draweth another, even as Iron is drawn by Magnet; and so pricking simples may cure tching diseases, and poisonous Minerals can al, and bring to right poysonous Symptomes, they be duly and well prepared. And although metimes externally a cooler be supplied, how-er I speak as a Philosopher, and one that is ex-rienced in nature, that like must be cured and pelled fundamentally with the like, otherwise ue Medicaments are not applied, and the Phy-ians deal not really in their profession. He at is not fundamentally learned herein, or doth t observe these things, he is not a true Physici-, neither can he really say that he hath learned y truth in Physick, because he is not able to dis-rn cold and heat, dry and wet, for knowledge d experience, and a fundamental inquiry into tures mysteries make a good Physician next the owledge of the Creator, from whom all, and ery wisdom doth descend, and is the Author of e beginning, middle, and end thereof.

Next the invocation of the Creator, there fol-

low natural means and Medicaments, as they a found in themselves in their highest degree; I ma no further mention here of other Animals: Meta and Minerals follow next, for in Gold, Silver, a other Metals, even to the seventh and last Plan are hid excellent things, Mercury being pred minant in all, in some more than in others, a Minerals also are not without their vertuous M dicines, and the former seven Planets were in th beginning only Minerals.

The Tincture of *Sol* together with the pot ble Gold and Silver are of great efficacy, Me cury ruleth Microcosme: that, which is found the best Metals, and most precious stones may drawn also, if need be from Minerals. For pe fect Metals are grown, or have their descent fro Minerals, as from Vitriol, Antimony, and t like. Vitriol is Sulphur, Antimony is Mercu the Salt which is the copula, or binder, is found both, if these are made fix, are like unto the b Metals, for they are generated by them: Mi rals come from the three principles, as well as M tals: the three principles come from their *pri materia*, called *primum Ens*, which is nothi else but a watery substance found dry, is not li ned to any matter which is grown, and is p served by the four Elements, and these are cheri ed, or nourish't by Astrals. The Creator h ordained all these out of a nought, because m should not gaze only upon earthly matters, b consider heavenly ones also, and ought to kn things supernatural, that faith may over-top reft, and have the prerogative in things seen felt, and be preserved therein.

f Phyſicians do not underſtand theſe things, ought not to be held for Phyſicians, for the wledge of God and of Nature make a Phyan, as I told of it formerly, and not great ing without true knowledge; Good writ- of expert men may conduce ſomewhat here-o.

n brief, humane reaſon in Phyſicians is not to comprehend ſufficiently, much leſs are able to decide, fathom, and fully learn, what ner of Medicaments there may be made of *Microcoſme*, for he containeth a perfect Medi- for all diſeaſes, like with like muſt be expel- and cured. *Mercury* of the *Microcoſme* is a g, incomprehenſible, and volatile ſpirit, as I told.

Mans Balſam drieth up a Dropſie, and the cla- Salt of it cureth Conſumptions; in Epilepſits it doth excellent well, and being prepainto a fragrant ſpirit, all corroſiveneſs being from it, is nothing inferior unto *aurum po-*, to preſerve mans health; it is very excelfor curing Leproſie: Paſſing by ſuch diſeaſes, ch are of a lower nature and degree, it breaketh tone in the bladder, & cureth all Salt Rheums, e Artiſt prepareth it well, and knoweth how ake uſe of it afterward.

hus I cloſe with the *Microcoſme*, contained in lines, much more could be ſpoken of this er, or form, mobility and imagination, how were brought unto perfection. For if theſe together in a true middle, will make up a t Harmony; for without the matter, or of the body, without the moving of the ers, and detect of perfect thoughts *Orpheus*

will not please the *Dolphin* with any harmoneo
melody: as it is with man, so it is with Metal
Mercury is the *mobile* in Gold, if the body be an
tomized: Sulphur is hot, being driven from
Mineral and fixed, drieth the phlegmatick *Lu*
warmeth her, maketh her Soul equal unto himself
In the matter and form there lieth a Salt, whi
affords the coagulation of the body: the rema
der in the Gold put away, for separation will
ford a further revelation.

Vegetables also shew the form of their th
principles, the visible matter containeth the Veg
table Salt, which is its conservative, the fragran
of the Vegetable is the Balsam, which minister
nourishment unto its perfect growth, the odo
or smell of any Herb is of a volatile quality, a
spiritual, and the spirit for the most part shew
it self in the frangrancy, and penetrateth the B
sam, and its odour, be it pleasant, or not, is
essence, whereby men in their senses learn the co
dition and properties of Vegetables. For oth
things I have written, I praise the Lord, wh
dwelleth on high. Thus closing I wish to ev
one the grace and blessing of God the Creator
all Creatures, that they may be blessed, wise, a
rich, both in this temporal and corruptible Wor
and in the other World attain to an eternal bli
Amen.

f the Myſtery of the Microcoſme, *its Medicinal parts belonging unto Man, written by*

ASILIUS VALENTINUS.

TO make uſe of the heavenly Revelation, about two Luminaries, and of the myſteries f the whole Medicine, which lieth in that marellous inſtrument of the *Microcoſme*, within and ithout, that is, in the body, and without, as ornary Wounds, Sores, Ulcers, that have their uſe from within, have their deſcent from one ot, however, muſt be ſeverally prepared and reſs't. For that within is not like to that which without, in reſpect of their operation; but in ſpect of their form and matter they are under e judgement. And that I may rightly inform y fellow Chriſtian, I muſt needs acknowledge d confeſs, that there are two Medicines, which al all diſeaſes and ſymptomes, be they whatſoer, and are made of one, the one is called PHAAIA, and is for inward uſe, the other is called SA, is for external cures; both may be called to only One, they differ only in their preparation; w both muſt be brought to their operative quay, the way unto it is ſhewed in my *Manuals*. or they muſt firſt be rightly known, and their ature muſt be ſearched into. Their matter is ne, which by that expreſſion I purpoſely hold it rth, leaſt it ſhould be made too common, I after e manner of Ancient Philoſophers before me, ding ſecrets under dark ſentences, hoping by the ayers of others to have their Souls ſaved, and

received into that Garden, in which our firſt Parents were created.

Note, both Medicines are made of one matter, as I have already informed you. If uſed inwardly, it takes away all manner of infirmities: the matter is putrified, ſeparated, and in a ſpagyrick way purged in the beſt manner, and brought to a Medicine of the higheſt degree, by fixing its own nature, which muſt be brought to paſs in the fire. Its former poyſonous volatile quality muſt be rectified, by being prepared to an everlaſting fixedneſs, which expells, purges, and rectifies all malignant ſpirits, that a good nature may live quietly in a pure habitation. For this prepareth Medicine, keepeth that courſe, wherever it needeth with any malignity, it will be revenged on it, and ſtirveth to expell it, and will ſolely keep poſſeſſion there: for ſhe cannot endure any contrary things about her, which are defiled with the leaſt impurity.

PHALAIA is the Univerſal Medicine to be uſed inwardly, atd ASA is the Univerſal remedy for outward uſes: it purifieth mans blood, taketh away all impurity, ſtrengthneth the brain, heart, ſtomack, and all other parts, cauſeth good blood, ſtrengthneth the memory, repaireth the defects, which are befall'n the three principles, reſtoreth all loſt things: it is the very Key, whereby the body is opened: for it chaſeth away Leproſie, Dropſie, Conſumptions, Gout, and all other diſeaſes generally: for no ſinful Creature is fall'n ſo totally, but ſhe may have a comfort unto ſalvation in a ſpiritual way, and a Medicine unto health, appointed thereunto by the Creator, which is had if Nature be anatomized by

by an expert Artiſt, to be prepared for that uſe.

Here I ſpeak of ſuch diſeaſes, which by ſome are called incurable: for ordinary diſeaſes there are ordinary means, which here are not mentioned, the uſes of them are mentioned in a ſpecial Treatiſe.

But of my PHALAIA I ſay thus much, according to my long experience, that nothing can conceal, or hide it ſelf from her, being a penetrating ſearcher into all infirmities, ſhe pentrateth the body ſpiritually like a fume, penetrateth the Arteries, Muſcles, and all the parts of the body like a Balſam, reſtoreth ſtrength which was loſt by her Salt ſpirit. Further, I cannot ſpeak in the praiſing of my PHALAIA, ſhe being a praiſe to ſuch that make uſe of her. He that getteth this PHALAIA rightly, to him is ſhe ſufficient for to cure all diſeaſes. No tongue is able to expreſs, and ſet forth fully her vertues.

As diſeaſes do differ, which are incident unto the body, ſo there are means for their cure: but this Medicine cureth all diſeaſes in general, being of an heavenly ſidereal quality, deſcended from the Elements, and generated by the three principles, coming from the very heart of its Center of the whole circumference of the Globe performeth all, affording to the *Microcoſme* a perfect Medicine found ſo really, according as the name imports her vertue, but if rightly made and prepared, the uſe of it will prove it ſufficiently.

ASA is found in the operation, for external Symptoms, as old Ulcers, Fiſtulaes, Cancers, which made many Chirurgions doubt whether ever they may be cured; but this ASA hath made the cure: it conſumeth all bad blood, which was fallen into corruption, and may be inwardly uſed, becauſe it will then exiccate, and dry up the fountains, from whence ſpring all manner of Sores, Fiſtulaes, Cancers, Wolves, *noli me tangere*, running Legs, Worms, and the like, be it on what part of the body, where Plaiſters, Pulteſſes, and the like cannot help, and are not ſtrong enough, this alone will do it. For freſh wounds, be they made by ſtobbing, cuting, ſlaſhing, it needs not to be adminiſtred, being too ſtrong for ſuch wounds, gentler means are fitter for them, Balſams, Oyls, Plaiſters, may heal theſe, either outwardly, or inwardly; Powders and Potions may be prepared. Symptomes in wounds, having their cauſes from within, muſt be cured by ſearching into them, and the means for their cure muſt be prepared of that ſtrength, that they may reach home. As in this matter, things muſt be united, and be taken from the generation of ABIHAIL, being joyned in their principles of the firſt eſſence, by nature's means, its brought to the higheſt perfection, whereby ſuch Sores, Ulcers, &c. are fundamentally cured. For ordinary wounds there is no need of it, if no Symptomes are at hand, and the party endangered, a Balſam only will perform the deed, mollifying the fleſh, and nature will further, and promote the cure.

Be thankful next God to me, that hath taught you inward and outward Medicines, and are ſuch, which others before me have concealed, they can cure fundamentally any Symptomes, be they within,

in, or without on the body, ſuch vertues are not found in Out-landiſh woods, drugs, or herbs: Forraigners have their proper climates, under which they have convenient Phyſical Vegetables: our climate affords unto us proper Medicinal Vegetables, Animals, and Minerals for our conſtitution; only Doctors are not expert to make their Medicinal preparation out of them. I hold with my Phyſick PHALAIA and ASA of one name in their deſcent, whereby nature hath made me to be a Phyſician; it keepeth good to the laſt, preſerveth man in health and ſtrength all the time the Creator hath appointed for him: vertue it hath ſhewed triumphantly in many parties, obtaining victory againſt all its enemies, and it was apparent to the world, that theſe two Medicines PHALAIA and ASA of one kind, and of one matter made and prepared: and it is found daily, that in the generality they can ſet all into a perfect degree, as being deſcended from the Center, can preſerve the Center as the Root, and can bring things to right within and without, tending to that end, for which it is prepared.

Thus I wiſh the Reader, to whom I faithfully intimated the Manuals of it, proſperity and ſucceſs in the preparation of it, that it may be unto his health: the work will praiſe the Maſter, upon my Oath I further inform you thus, that four things are required to make a perfect Philoſopher, and true Phyſician.

Firſt, he muſt be importunate and fervent in his devotion to God, as the higheſt heavenly Phyſician, to ask of him grace, wiſdom, underſtanding, and his bleſſing upon his undertakings, that it may appear unto the world, that God grants

things

things for the good of men, that he may be praiſed and magnified for ſuch benefits: and is to ſhew himſelf in his life and converſation godly and honeſt.

Secondly, a Phyſician ought to know the diſeaſes, and to diſtinguiſh the one from the other, and what proper remedies he is to uſe againſt theſe diſeaſes: for without the knowledge of diſeaſes a Phyſician is not perfect: mans complexion muſt be diſcerned, the cauſe of the diſeaſe ſearch'd into, and the means well conſidered, that no contraries be applied, whereby further troubles are cauſed: proper remedies fitting the diſeaſe muſt be applied, that reſtitution be made unto former health.

Thirdly, it is requiſite, that he read frequently the writings of ancient Philoſophers, and read them over and over, and take notice in what they do concurr and agree, and where they aim all at one mark, then he that hath underſtanding will diſcern the good from the bad, Sophiſtry from truth: the ancients knew many good things, for mine own part I muſt confeſs, that I borrowed the fundation of my knowledge from them, which made me to lay it to heart, and am thereby moved to leave for others alſo a corner-ſtone, that truth may further be confirmed, and the grounds of it made eaſier, clearer, plainer, and more manifeſt by a further knowledge of my writing.

Fourthly, a Philoſopher muſt learn to Anatomize things in Nature, to know what they contain within and without, to ſeparate the poyſon from the Medicinal quality. Hereunto belong ſeveral Manuals, how to diſſolve, ſeparate, exalt;

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and prepare fully Metals, Minerals, Vegetables, and Animals. He that hath learned all theſe, he may diſcourſe wiſely of things, confirm their grounds in truth; but others, which are aſhamed to work herein, cannot glory in any truth: becauſe by the receipts found in other mens writings, are theſe men led, and made a trade of other mens writings, not endeavouring to learn more in their own experience: I am not aſhamed to learn daily, becauſe Nature is round and endleſs, cannot be comprehended fully, by reaſon of the ſhortneſs of mans life, and none can ſay that there is nothing left more for him, to learn. No ſuch matter. Thus you ſee, that Gods bleſſing muſt be obtained by fervent and frequent praying unto God, the cauſes of diſeaſes muſt be known, their cure muſt be ordered according to the direction of Philoſophick writings, adjoyning an experimental knowledge thereunto. He that doth, and knoweth theſe four things may glory in his ways, confirming things in deeds, and not to exerciſe a trade upon other mens receipts. My Medicaments, if well prepared and duely uſed, will by Gods help make known, that they received their ſtrength from God, the maruellous Creatour to perform theſe things, which ignorants, and men of little faith cannot comprehend: by daily experience faith getteth ſtrength, that man may praiſe the higheſt, who hath put ſuch vertues into natural things, for the which mortals are not able to return ſufficient thanks. As much as lieth in my power I will praiſe the Lord day and night, and is not poſſible to require him in any other way. At the cloſing obſerve thus much; in School long

diſcourſes

discourses are made of the three principles of all things, of the matter of heaven, what it is made of, and on what the earth doth rest, how the Elements were made, and of the beginning of the Firmament, and of several opinions they are about the original causes of Metals, Minerals, Vegetables, of their qualities and properties, of the original of man, and of other Animals, searching in their conceits into their lives, vertues, &c. But my Son hearken unto me, and take notice of what I say: all their pretended sayings are a meer nothing, they speak ignorantly without any certainty: because they have no experimental knowledge, having laid no foundation, nor have they learned any true decision in their demonstration: Thoughts pay no Custom, or Toll, they fly into heaven, descend to the neathermost parts of the earth, if experience and their thought do not concurr, then their thoughts are found a meer opinion, then they must confess, I did not think it could be so! Mans thoughts are fitly compared with a dream, because nothing follows upon an imagination; Natures secrets must be studied experimentally. If Artists, or Mechanicks would imagine to work such, or such things, be it Watches, or other curious Metalline works, but doth not invent fit instruments, whereby to make that work they have in their fancy, what can they produce by that imagination? An empty opinion, and no Art. So in the knowledge of Natural things, their secrets require a greater exactness to be searched into, which to lazy unexpert men seem strange and impossible. I tell you there is required an exact diligence to find that, which lieth hid in them, it must be done by separation

ration. Nature muſt be anatomized, good and bad in it muſt be diſcerned, what is contained in each in its Center, for the general, and what cometh from it in particular.

Therefore the *Macrocoſme* and *Microcoſme*, yea, the things which grow and are found therein, are compared to a round Circle, in whoſe middle there is a Center, let the Circle be turned which way it will, it keepeth round every way, and its Center ſtayeth unremoved. A Philoſopher alſo muſt know rightly the Center of each matter, which muſt ſtand unremoved in every ſubſtance, but the ſubſtance may be turned any way he pleaſeth, and make of it ſeveral forms, according as it received its power from above. I ſpeak now to be taken notice of thus: I take in hand any natural thing, diſſolve, or open it by a Key, which is the means of the unfolding, and ſearch therein by a fire's proof, which is the maſter of all proofs, what may be made of it: Here I find as many wonders and qualities, which I never thought of, much leſs had I experience of.

Of natural things are made Powders, Oyls, Water, Salt, Volatile Spirits, and Fumes: In theſe preparations are beheld wonders upon wonders, witneſs the diſtillations, digeſtions, and putrefactions. There are found and ſeen many ſpiritual and corporeal colours, which appear black, gray, white, blew, green, yellow, red, azure colour, with a reflexion of all manner of inſprinckled colours, which cannot well be deſcribed, and unexpert men hardly believe it. From theſe preparations are ſeveral qualities felt, the one is corroſive and ſharp, the other is pleaſant and mild, the one is ſowre, the other is ſweet, according as

they

they are prepared, so they yield good and bad, poyson or Physick: for a good thing can be made the worst poyson, and the worst poyson can be turned into the best Medicine: which is not so great a marvel, because all lieth in the preparation of things: though every one cannot conceive of it, yet it is so, and will be a truth for ever, because nature hath manifested her self thus by experience.

A blind man cannot tell how the inward parts of mans body are conditioned, but the seeing Physician, who anatomizeth the body, he can judge of the situation of the Heart, Brain, Liver, Lungs, Reins, Bladder, of the Entrals, and of all the Veins, and knoweth in what form and condition they are. But before he hath made this anatomy, all these were hid from him, a Miner which seeketh for Oars, he doth not know what riches he may expect from Metals, unless he open the Oar, and so fine it: what he findeth in it by fire, then he may know really in his calculation, what riches he may expect from it. So other things must be proceeded in, which true Naturalists will endeavour to do, and not prate of things only without experimental knowledge, disputing of colours with the blind man, learn to know the ground with your own eyes and hands, which Nature hideth within her, then you may speak wisely of them with good reason, and you may build upon an invincible Rock. If you do not so, then you are but a Phantastick prater, whose discourse is grounded on sand without experience, and is soon shaken by every wind, and ruined in the end. The ground of this knowledge must be learned as you heard, by anatomizing

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and ſeparating of things, which by diſtillation is made known: where every Element is ſeparated apart, there it will be made known what is cold, or moiſt, warm, or dry. There you learn to know the three principles, how the ſpirit is ſeparated from the body, and how the Oyl is ſeparated from the water, and how the Salt is drawn from the *Caput mort* of each matter, and is reduced again into a ſpirit, and how theſe three are afterward joyn'd again, and by fire are brought into one body. Further is here learn'd, how each after its ſeparation, and afterward in a conjunction may profitably and ſafely be uſed for their ſeveral uſes they are prepared for: all which muſt be done by a *medium*. At the firſt Creation man is earthly and groſs, but his Soul, Spirit, and Body, being ſeparated by death, putrifieth under ground, and when the Higheſt cometh to judgement, he is raiſed again, his Body, Soul, and Spirit cometh together, according to Faith and Scripture; that body is no more earthly, as it was formerly, but is found heavenly and clarified, glittering as the Stars in the Eaſt, and like the Sun is ſeen, when all the Clouds are paſt. So it is here, when earthineſs is broken, divided, and ſeparated, then the three principles of the dead ſubſtance are made apparent, the dead one is forſaken, the living power comes to her perfection, becauſe her obſtruction is laid aſide, that the vertue in the operation may be manifeſted; In this ſeparation and manifeſtation is then known what theſe three principles are, which are ſo much diſcourſed of, namely Mercury, Sulphur, and Salt, according to the condition of the ſubject. He that doth not think it to be true, let him go to the end of the

World, where he shall feel all what in his dumb capacity he could not comprehend: If any one should intend to teach me any other with a prolixity of words, he may fill me with words, but he must prove it really also, for without that I am not bound to believe his words, but desire some sign, as *Thomas* one of the Twelve, who look'd for an Ocular demonstration: I might have left out *Thomas*, but being there is a *Gulf* between a spiritual and worldly unbeliever, I gave liberty to my mind to speak it, for there is a great difference in heavenly and worldly matters, touching faith and things comprehensible, and there is that difference found also in sidereal and earthly things: for sidereal things are comprehended by sharp imagination, and Arithmetick rules, but to the finding out of earthly things there belongeth speculation and separation: with speculation must be joyned an intention, and an apprehension is annexed to speculation, the former is done spiritually, because the spirit of man doth not rest, desireth to apprehend more qualities of the spirit in things natural: every spirit still draweth its like: the rest is earthy: for an earthy body separateth by manuals the earthly body from the spiritual part, and so the one may be discerned before and from the other. Whereas the soul in both sheweth her self really, therefore is she in all really, for she tieth the heavenly and earthy together like a bond, but when the heavenly is separated from the earthy, that the soul also must forsake her body, then you have separated and received the three as apart, which after a true knowledge and conjunction can afford such a triumphing and clarified body which is

found

found in a better degree of many thouſand time because the groſſeſt is laid aſide from the earthy.

For when heaven and earth come to be refined by the great Creatour, then the greateſt part will be conſumed by fire, and by that purging it will be exalted to the ſame degree with the heavenly, and ſet into the ſame line, for each all is created by one, each all is ordained by one, and though through ſin by one man all was corrupted into death, yet all is by one brought to a better ſtate of life: and the only Creatour intends to judge all by fire, and all muſt again become one, which will be that heavenly eſſence, to which the earthly gave way by means of the fire: the eternal glory leaving a room for devil and death, from whence they ſhall look on the elect, admiring the great Majeſty and glory of God, which in a divine eſſence of three diſtinct perſons is all in all: and hath created all.

Thus the three perſons in the deity have held forth in us three inviſible eſſence, giving thereby to underſtand by an inſearchable wiſdom, what their creature and order is: we men are too weak to come higher; God is and will be God, and we men muſt be content with ſuch gifts afforded unto us: hereafter ſhall be accompliſhed that which is propheſied of by Prophets and Apoſtles, and now are conceived of only by way of faith, therefore we ought now to be contented, what by nature is intimated in a viſible way: other things incomprehenſible unto us, and matters of faith, will appear better to be underſtood at the end of the world, God grant unto us all a true knowledge of temporal goods and of the eternal.

At the cloſing of this I ſay, that this is the

whole Art and whole foundation of all the Phi-
losophick speech in which is that sought, which
many desire, taking great pains, and making
great expences, namely to get wisdom and judg-
ment, a long life, health and riches of this world
comprehended in few words; as for example.
First you must know, that I will shew unto you
such an example of the Animals, which in the
appearance is a mean and poor one, but of a
mighty consequence, if rightly considered. The
Hen layeth an egg, the same egg is by heat brought
to a hardness or coagulation; by a further heat it
is brought to a putrefaction, where it is corrup-
ted: in this putrefaction the egg receiveth a
new *Genus*, wherein is raised a new life, and a
Chicken is hatch'd, This Chicken being perfect,
the shell openeth making way for the Chicken
to creep forth, this Chicken coming to a further
ripeness and age, increaseth further in her kind.
Thus Nature furthereth her own kind, and aug-
menteth *Usque ad infinitum*. True, the egg is not
prima materia of the Cock or Hen; but the *prima*
materia of their flesh is the first seed, out of which
the egg is gone into a form, which by the equal
nature of the motion of both is driven together
and united, from thence by a further heat it went
to a putrefaction, from thence into a new birth,
which new birth still propagateth and increaseth.

So it is with man, for one man alone cannot
produce a new birth, unless both seeds of male
and female be united, for after this conjunction
through Nutriment of the body, and continued
natural heat of these two seeds, which in the
Center are known for one Nature, get a new life,
and more men are begotten, which propagate fur-
ther

ther by their ſeed, by this means the whole world is fill'd with men. This ſeed of man is the nobleſt ſubtileſt blood of a white quality, in which dwelleth the vital Spirit, which is driven together by motion. If theſe ſeeds of both kinds by their deſire of luſt are together united, and their Natures be not corrupted, or elſe are contrary one to another, then there is preſerved a life by a heat, and brought to perfection in the mothers womb, and another man is brought forth, Thus much be ſpoken of the ſeed of Animals.

The vegetable ſeed is made palpable and viſible which from each kind of herb is ſeparated and propagated in the earth for an increaſe, which ſeed muſt firſt putrifie in the earth, and then muſt be nouriſhed by a temperate moiſture, at laſt this ſeed by a convenient warm air is brought to a perfection, thus Vegetable are increaſed, and in their kind preſerved: but the firſt beginning of a vegetable ſeed is a ſpiritual eſſence or aſtral influence, whereby in the earth was gotten an imagination, and became impregnated with a matter, out of which by the help of the Elements it came to be ſomething: what form of ſeed the earth was deſirous of after the heavenly impreſſion, that form it received firſt, and brought it to a kind, which bringeth a further increaſe by its palpable ſeed in the generation, hereby man may try his further skill: but he is not able to create a new ſeed, as Nature doth by an influence from above only he is able to increaſe a formed ſeed.

Of Metals and Minerals I inform you this, that there is one only Almighty Being, which is from eternity, and abide h unto eternity, which is the Creator of heaven and earth, namely the eternal

Deity in three distinct persons, which three in the Deity are a perfect divine Being: and though I confess and acknowledge these three persons, yet I confess only one God in one Being. This I do now speak as a Type of the first seed of the three principles, that the first beginning, to beget Metalline seeds is wrought in the earth by a siderial impression, which quality presseth from above into the neather as in the belly of the earth, and worketh continually a heat therein, with the help of the Elements; for both must be together: the earthy affords an imagination, that the earth is fitted for conception and is impregnated, the Elements nourish and feed this fruit, bring it on by a continued hot quality unto perfection, the earthy substance affords a form thereunto; thus at the beginning the Metalline and Mineral seed is effected namely by an astral imagination, Elemental operation, and terrestrial form: the astral is heavenly, the Elementary is spiritual, and the earthy is corporeal, these three make of their first Center the first essence of the Metalline seed, which Philosophers have further search'd into, that out of this essence there is become a form of a Metalline matter, palpably joyned together of three, of a Metalline Sulphur heavenly, a Metalline Mercury spiritual, and a Metalline Salt bodily, which three are found at the opening of Metals: for Metals and Minerals must be broken and opened: Minerals are of the same sanguinity, of the same quality and nature, as Metals are, only they are not sufficiently ripened unto coagulation, and may be acknowledged for unripe Metals, for the spirit in them is found as mighty Metalline as it is in the perfectest Metals. For

Metals

Metals may be deſtroyed and eaſily reduced unto Minerals, and of Minerals are prepared Medicaments, which ripen and tranſmute Metals, which muſt be noted: and it is done, when Spirit, Soul, and Body are ſeparated and purely re-united. The remaining terreſtrity being put off, then followeth a perfect birth, and the perfect ripening by heat performs her office, that Spirit, Soul, and Body at the beginning in their firſt ſeed have been a heavenly water, which begot theſe three, out of which three is become a Metalline Sulphur, a Metalline Mercury, and a Metalline Salt, theſe in their conjunction made a fix, viſible, palpable body; firſt began a Mineral one, then a Metalline by an aſtral imagination, digeſted and ripened by the Elements, and an earthly ſubſtance are made formal and material.

Now when theſe bodies of Minerals and Metals are reduced to their firſt beginning, then the heavenly ſeed doth appear and is ſpiritual, which ſpiritual muſt become an earthy one by the copulation of the Soul, which is the *medium* and middle bond of their Union to make a Medicine out of it, whereby is obtained health, long life, wiſdome, riches in this mortal life: this is the true ſperme of Philoſophers, long ſought after, but not known: whoſe light was deſired of many to be ſeen, and is even the firſt matter, which lieth open before the eyes of all the world, few men know, it is found viſibly in all places, Namely Mercury, Sulphur, and Salt, and a Mineral water or Metalline liquor, as the Center, ſeparated from its form, and made by theſe three principles.

The Heavenly Phyſician, the eternal Creatour and inexhauſtible fountain of Grace, and the Father

ther of all wiſdome, Father Son and Holy Ghoſt in one Deity, teach us to know really in a due gratefulneſs his wonderous works, and make us coheirs of his everlaſting goods, that we after a temporal revelation may in a true light ſeek for heavenly treaſures, and may poſſeſs them eternally with all the elects, where there is unſpeakable glory without end, which is attained unto by faith in our Saviour by bringing forth good fruits by loving of our neighbours, and helping the the needy, which muſt be made evident with an unblameable life, and due obedience to God. *Amen.*

FINIS.

THE MANUAL OPERATIONS OF BASIL VALENTINE,

Whereby he he hath prepared his Medicines.

IN the Name of the Eternal Trinity, God the Father, God the Son, and God the Holy Ghoſt, I *Baſil Valentine* do here ſet down thoſe Manual Operations, whereby I have prepared my following Medicines, which by God's aſſiſtance have made me a ſucceſsful and ſcarce ever failing Phyſician.

But before I ſet forth thoſe Medicines, I muſt here remember, as many Authors have done before me, which I well approve of: That the Ancient Searchers of Nature, who have lived long ago much before me, have written of a Bird, named by them *Phœnix*, and is ſtill at this very time called ſo. Not that ſuch a Bird is really extant, or to be found in the World, that flyeth

from one place to another, looking after her meat and breedeth her young; for indeed there is no ſuch thing. But the *Phœnix* is a fictitious Bird, which is never conſumed in the fire, but reneweth her age therein, and her kind is raiſed by the fire, ſo that ſhe laſteth to the end of the world. Thus likewiſe it is to be underſtood of Medicines, which muſt cure, and by rooting out conſume fixed diſeaſes, that they muſt be prepared ſo as to be fix'd, before they can diſpell fixed things. For nothing that is ſlight, or feeble, and weak, can reſiſt that which is ſtrong, but the ſtrong muſt be caſt out by a ſtronger. Therefore the Ancients have invented this Bird, and compared her with our True Stone, being the Univerſal Medicine of the World. Beſides this Univerſal Medicine, there are prepared many other Medicines, which indeed do not conſume diſeaſes univerſally, as our Stone doth, but do work particularly every one curing certain diſeaſes, whereto they are ordained by the Moſt High from the beginning at the Creation for the good of Mankind, which are to be further prepared and perfected by the Phyſician. For hot diſtempers require their own phyſick; cold diſtempers, having their original from cold, do likewiſe require a proper remedy. The like do mixed diſtempers, which are of a middle Nature. All this muſt the skillful Phyſician know and underſtand, if ſo be he intends to gain credit by his Art: on the contrary, without ſuch knowledge, he will not in all his life time gain any eſteem, but looſe his credit and reputation. For every Phyſician muſt conſider, that there is a great difference betwixt thoſe diſeaſes, which have fully poſſeſſed, and clearly

clearly overspread the whole body, as the Leprosie, and such like; and those distempers which have but taken up their Lodging in a Mans Body, as a Traveller doth his at an Inn; such are the several sorts of Feavers, and other the like maladies. Therefore every single medicine must be directed and applied to the disease, to which it is proper and deputed. In like manner External Distempers have their peculiar Natur's, and a certain difference must be made betwixt them. for in old, lasting, and spreading Ulcers and Sores, which arise from within, another way of Cure must be used, then in healing of simple, common, green wounds, outwardly made upon the flesh, which may be well cured onely by outward application of certain Ointments, Plaisters, Salves, Herbs, Balsams, and Oiles: and (except some singular accidents by the influence of the Stars of Heaven, should require the preparation of some healing Drinks to be inwardly taken) those aforesaid Medicines may be sufficient alone to cure any green wounds, without further addition of any other inward means. But this cannot be in old Ulcers, which have their original from within. For their original being internal, there must be internal Physick likewise administred, whereby those humors, which keep them open, may be dryed up, and their issuing forth stopped. But may some Physicians say; how can we remember all this? this would cost too much labour, and much time will be spent in finding it out, and our life is too short, death will prevent us therein. A Physician ought indeed to know it, if so be he will be perfect, and discharge his office and calling before God and the World con-

ſcientiouſly, that the account of his ſtewardſhip may not ſend him to Hell. For it is not enough, that a ſearcher of the ſecrets of Nature ſaith: The Earth is adorned with many ſweet and delicate Flowers of all manner of colours, and that the Birds of the Air are beautified with ſeveral colours and pleaſant feathers. This is not enough to make one a Philoſopher, or ſearcher of Natur's *Arcana*; becauſe every Clown may behold the variety of colours in Flowers, blue, and all ſorts of mixtures. But when the ignorant Fellow by further enquiry is required to give an account of the original of all ſuch colours, how thoſe colours ariſe, and how they are driven out by Nature; he is then as learned a Maſter as Doctor *Coxcombe*, who was to taſte ſome broth, whether it was ſalted ſufficiently. Therefore ſomething more is required to learn to know every thing, and to ſearch into the hidden ſecrets. For a ſearcher of Nature muſt know more than a ſilly Country-man, who only beholds the colours which every one may do, ſince they are expoſed to every ones view, but he muſt look back, and by ſerious ſpeculations ſearch and enquire, how thoſe many colours viſibly ſhinning in Animals and Vegetables, are likewiſe ſet forth and do appear in Metals. If he finds and diſcerns this, he is then a true ſearcher of Nature indeed: but without it, he is no more ſuch a one, than other un-experienced Country-men. I will ſpeak no more of this, but hereafter I muſt tell you, that all Natural diſeaſes, External and Internal are cauſed by two things, to wit, either by an earthly and groſſer medium, as by inordinate or ſuperfluous eating and drinking, or by too much care

fear

fear, watching, taking cold, and the like; or else by more spiritual and heavenly influences, as when Elemenets become infected, polluted and poisoned, whereby they produce many and manifold distempers in the lesser world. The first is more corporeal, the other spiritual, for it is produced after a kind of spiritual manner. The bodily distempers have their seat in the blood and stomack, from whence they work into the other parts, and cause pain: Such distempers may be cured well enough by more earthly and gross ways, as by purging and letting of blood. But as concerning spiritual diseases, wrought by the malignant influences of the Stars, they are not removed by corporeal and bodily remedies, for they are much too weak: But it is to be observed, that if such a spiritual distemper have taken deep root, spiritual Medicines are to be applied, which are of that nature, that though they do look like corporeal ones, yet are they so prepared, that like a Volatile Spirit they penetrate the whole body, to sweep away all morbific matter, which no Medicine is able to perform, which not being separated from, lyeth as yet hidden in its gross body. What other distempers soever there be, that do not derive their original from these two natural causes above said, they are not Accidents of Nature, neither can they be accounted natural, but must be judged to have been wrought by Witchcraft, which cannot be cured as other distempers, and with such remedies: But if any desireth to be freed of them, a Magical cure must be used, nevertheless such Magick must be followed, as is not against Nature, but rather doth agree with it, and which doth not dishonour our

Saviour, nor endanger our Souls, but worketh in a way ſuting to Nature. There might be much ſaid, and much written of theſe things, but I hold it needleſs for ſome pregnant reaſon, which I do keep to my ſelf. For herein neither the Wit of *Athens* can aſſiſt me, nor the Power of the *Romans*; neither can the Riches of *Cræſus* or *Ahaſuerus* pay me for what I keep back in thoſe points of Magick, which I hope is prudently done of me. But if *Uranius* the Father of *Saturn* were yet alive, he would perhaps keep his reſidence in *Iron mines*, that ſo, beſides the *Haruſpex*, like a Cunning-man he might give an account, whether *Haliætus* the *Sea-eagle* is gone, and where *Alcarmeſſan* the little *Saffran-worm* makes his Crimſon.

Oſprey

This may ſuffice for a Preamble to my Manual Operations, wherein I have given you this account, which will be rightly underſtood, when thoſe Manual Operations of mine are induſtriouſly and vigorouſly practiſed, and his deſire accompliſhed, and then the Eyes will be opened to behold, what now the Ears let in, *viz.* where Virtue lyeth buried, and Truth overcometh falſehood.

The Creatour of Heaven and Earth, the Son of God our Redeemer, the Holy Ghoſt our Comforter, who hath ſanctified us, be pleaſed to aſſiſt me, that I may ſucceſſfully finiſh and put a period to this deſign of mine, to the glory of God, to the comfort and profit of my Neighbour, and to the promoting of the Salvation of my own Soul.

I will now firſt and in the beginning write of ſome preparations of Minerals, and diſcover, how

I have

I have prepared them in the fear and by the assistance of God, and found them helpful in the greatest distempers. The universal shall follow hereafter.

Of Vitriol and its Preparation, as also of its Power and Virtue.

TAke good *Hungarian* Vitriol, calcine it, till it be of a yellowish colour, and no higher. Grind this calcined Vitriol small, put it into a distilling Vessel of Glass, with a long Neck, well Luted, *luto sapientiæ*. Put thereto a large Receiver, and begin to distill day and night with a very gentle fire, that gives not a stronger heat, than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red visible drops do come over, which work hath taken up three days and nights. This being done, take that which is left in the distilling Vessel, commonly called *Caput mortuum*, and grind it small; pour on it clear Rain-water first distilled, and boil therein the Cholcotar, and the Salt of the Vitriol will go into the Water. The Water being settled and clear, Filtre it, that the Feces may be separated. Let the Water vapour away gently in some Glass Vessel, till the Salt be dry; dissolve the Salt again in Rain-water first distilled, and let vapour away again to dryness. Repeat this operation the third time, and the Salt of Vitriol will be very fair, clean, and clear. Put this dry Salt into a Cucurbit of Glass, and pour on it the above made White Spirit of Vitriol, Lute the Glass *lu-*

Sapientiæ, and ſet it in digeſtion for ſome days. This being done, open the Glaſs, and put the materials together into a Retort of Glaſs, and diſtil them firſt gently, and when it ceaſeth to drop increaſe the fire, and force it over, till nothing will come more. Let it become cold, and then take the Spirit out of the Receiver, which muſt be ſomewhat large and ſtrong. Put the Spirit into a Glaſs-body, and rectifie it by diſtillation, till it be freed from the flegme, and the matter in the Glaſs-body appear to be of a red deep brown colour. Then take the Glaſs-body, and ſet it with the ſaid Matter in a Cellar, and there will ſhoot from it very fair, white, clear, tranſparent Chryſtals. Put theſe tranſparent Chryſtals into a large Phiol, with a very large and long Neck, and pour on them the firſt white Spirit of Turpentine, and it will boil up and foam, therefore you muſt be careful, and not over-haſty in doing this. The Chryſtals will diſſolve, and the Spirit of Turpentine will grow tranſparent, as red as blood. This being done, pour on it three times the weight of common Spirit of Wine, freed fully from its Flegme, ſo that it ſtand two fingers high above it. Then put a little Head of Glaſs upon the Neck of the Phiol, Luting it well, joyn to it a Receiver and diſtill very gently the Spirit of Wine in *Balneo Mariæ*, and the Tincture of Vitriol come over very pleaſant with the Spirit of Wine, and that which is corroſive remains behind with the oily parts of the Spirit of Turpentine. The Spirit of Wine being come with the Tincture, put it together into another Phiol, and pour on it ſome freſh Spirit of Wine, and diſtill it again gently in *Balneo Mariæ*, as you did before; if any corroſive

Aquavitæ 432

35A-9b

be come over with the fire, it will now stay behind. Repeat this Operation the third time, and the work is done and perfect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an once of well pulverised Unicorns-horn, and let it stand in Circulation in a gentle heat a whole month. Then pour it off very clear from the Feces, and the Tincture of Vitriol is prepared for the Medicine, of a very pleasant taste, and is to be used after this manner following, to wit, Let him that is troubled with the Falling-sickness, take half a dram of it in a spoonful of *Lillium convallium* Water, when the fit is coming upon him, thus let him use it three times, and this Medicine will cure him by the help of God. He that is mad and distracted, should take it likewise in Wine for the space of eight days, and he will have reason to give God thanks for it. Moreover, if it be taken in Wine, it doth resolve any hardness settled in the nerves; and if it be constantly used for some time, even the Gout it self is consumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and lighthearted, dispelleth all sadness, and breedeth good and pure blood. It hath been found very excellent in swimmings and giddiness in the head, it comforteth the brain, and preserueth the memory. If it be administred in Consumptions of the Lungs, and any other Coughs, in the manner aforesaid, it will cure those distempers, and is very useful for many other things.

An Addition.

TAke Sal-armoniac, diſſolve a conſiderable quantity of it in the ſtrongeſt Vinegar, and add to it filings of Copper, let it putrifie in heat, till the filings are all grown friable, ſo that they may be grinded into powder, and you will have a yellow powder, which Edulcorate well.

Having done ſo, dry the powder, and pour on it the red *Aquavitæ vitrioli*, which hath been di- 430 ſtilled over with its proper Salt, ſo that it cover 297 it all over; ſet it thus in heat, and the powder of the Copper will be diſſolved in the Oyl, but there muſt ſome fair Water be mixed with it, then draw it off in Sand to dryneſs, and the flegme comes over: The remainder force out of a Retort in an open fire, and you will find an *oleum Veneris*, green, tranſparent. like an Emerald. Put again into this *oleum* ſome of the powder of Copper, and it will be preſently diſſolved in it. Then coagulate it to dryneſs, and you have a powder; half an ounce whereof will tranſmute a whole pound of Iron being in flux, into very good Copper.

Of the ſweet Eſſence of Vitriol.

THe ſweet Eſſence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimſtone. To obtain this, proceed after this manner. Take of the beſt Vitriol you can

get

get; dissolve it in fair Fountain-water; after this take Pot-ashes, such as Dyers use for their Dying, those dissolve likewise in fair Fountain-water, let it settle well, and then pour off the clear from the dregs, and add it to the Solution of Vitriol, and one will inflame the other, and cause a separation. For the Sulphur of Vitriol doth separate it self by precipitation. Make a considerable quantity of it, and Edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

Take now this Sulphur, and sublime it by it self, without any addition, and there will remain some Feces, which separate and put away. Then take the Sulphur, and grind together with it half its weight of common Salt of Tartar, and distill them together through a Retort, and there will come over a reddish oyl. Pour to this oyl some distilled Vinegar, and there will precipitate a brown powder, and the Spirit of Tartar remaineth in the Water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done pour some Spirit of Wine on the said powder, and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goeth into the Spirit of Wine, and swimeth upon the top in *forma olei*, like oyle of Cinnamon. Then separate the Essence from the Spirit of Wine, by means of a separating Glass, and keep it very carefully for use, it being a great treasu-

Dr B it need not be Suplimed only ♀ wght & dryed. & mixed with ♀ & Suplimed. 298 and Dygested in ♂.

The

The Use of this Medicine.

THis Essence of Sulphur, four grains of it being taken in Balm-water, dryeth up the bad humors of the blood, strengthens and incites Men and Women to Copulation, cleanseth the Womb, hindreth the Rising of the Mother, and breedeth good Seed for the Procreation of Children.

The same quantity being taken in Parsley-water, and continued for a fortnight, doth consume all flegmatick humors of the whole body; cures the Dropsie radically, drives out the putrified Blood, openeth Impostbumes, yea, you will find it really and in truth to do wonderful cures, if you will be industrious and careful in the preparation thereof, but you must never whil'st you live, forget God your Creator, to call upon him for a Blessing, and to render to him thanks for all his fatherly benefits he hath bestowed upon you.

Note, This sweet Essence of Vtriol hath that Eminent Physician Doctor *Hartman* taken out of this Book, and inserted in his *Praxis Chymiatrica*, *sub titulo lepra*, where he doth explain something this Process. p. 146

The Preparation of the Stone Ignis.

NOw will I teach you the chiefest preparation of Antimony, and the use of it in Medicine. In this Antimony are hidden, and found so many wonderful mysteries, that there is none too old to learn, and to search to find them out.

There-

Therefore I will instruct you here to make only some preparations, which also are required to other things.

Take pure Mineral Antimony, which is brought from *Hungary*, grind it small, and wash it very clean, that the earth may be separared from it. Take then a pound of it, mix with it as much of fluxing powder made of Tartar and Nitre, cover it with common Salt, and melt it down in a Crucible with a strong fire; when it is well melted like Water, let it cool; put again to it the like quantity of new fluxing powder, and melt it once again, and then the *Regulus* will be clear and pure, Add to this *Regulus* its weight of Nitre, and melt it down. Pour it out together, and beat off the *Scoriæ*, and put again to the *Regulus* its weight of Nitre, and melt it. Repeat this till all the *Regulus* is gone into *Scoriæ*, which you must carefully keep: They will burn upon the tongue like fire. This being done, take the matter so gathered grind it small, and edulcorate the Salt-peter from it, and there remaineth a brown-yellow powder, which dry and keep, it looketh like grinded glass. Take now a common *Regulus* of Antimony, made with Salt peter and Tartar, grind it small, and put it into a round Glass, which must not be too high, and fasten a Head too it. Sublime your *Regulus* in Sand by it self without any addition, sweep the Sublimate with a Feather again into the Glass, and Sublime it again; Repeat this so long, till nothing do rise, but remain red and fixed in the bottome. Then take this fixed Antimony, and put it upon a Stone in a Cellar, and in time it will be dissolved into Water, which distill in *Balneo Mariæ*, until the

ſixth part only of the Water do remain in the Glaſs. Set this in a cold place, and there will ſhoot reddiſh Chryſtals, which diſſolve in Rain-water, Filtre it, and draw off the Flegme to a thickneſs; ſet it by as before, and the Chryſtals will ſhoot white and very pure, like unto Salt-peter: this is the Salt of Antimony. Take theſe Chryſtals, and pour upon them pure diſtilled Vinegar, and they will diſſolve in the Vinegar. Then diſtill the Vinegar, the Glaſs being very cloſe Luted, forcing at laſt the Spirits into the Vinegar, and then the Vinegar is prepared. Take this Vinegar, and pour it on the prepared brown-yellow powder, and ſet it in ſome warm place, and the Vinegar will draw out the Tincture of Antimony altogether red within half a quarter of an hour. Pour off this Extraction together, and ſet it to digeſt for eight and twenty days in *Balneo Mariæ*. Afterwards diſtill from it the Vinegar through an Alembick in Sand, forcing in the end the Oyle into another Glaſs, which comes over with many ſtrange and wonderful Veins. Rectifie this Oyle in Aſhes, and the reſt of the Vinegar, if any be left, will come off, and the Oyle remaineth very ſweet, and of a pleaſant red colour like a Ruby. Thus have you joyned the Sulphur with the Salt of Antimony, and brought it over like an *Aqua vitæ*, which keep very carefully,

Furthermore, take again a common *Regulus* of Antimony, made with Salt-peter and Tartar, and beat it to powder. Then take of ſtrong diſtilled Vinegar three meaſures, [*alias*, one meaſure] *id eſt*, four quarts and a half. Put into it of Sal-armoniac: Of Salt of Tartar (wherewith I will

ach you hereafter at the end of my directions, here I intend to write of the Philosophers one, to prepare Spirit of Wine) likewise eight nces. Digest this to the Evaporation of the inegar, and mingle with the Salts three parts of *enice Tripoly*, and distill the Spirit, which is of a ngular nature and property. Pour this Spirit on e pulverised *Regulus* of Antimony, and having e Glass well Luted, let it stand in digestion six- en days; then distill the Spirit from the Matter a dryness, and grind four times the weight of lings of Steel with the same, put it into a Re- rt, and putting thereto a large Receiver full of ater, distill it, forcing at last with a strong fire, d the Mercury comes over in Fumes, and is ickned in the Water, which is the true Mercu- of Antimony. 388

Take common Spirit of Vitriol, add a little mmon Water to it, and put your Filings of eel into it, let it stand till the Filings are dis- lved, then pour it off clean, and put away the ces. Afterwards distill the Spirit in Ashes to a ickness, and set the Glass in a cold place, and ere will shoot good Vitriol of Iron, which take, d having first vapoured away the Flegm, mingle ith it three parts of the powder made of burned otshards of broken Pots: put it into a Retort, aw off the Flegme first, then force the Spirit ith a strong fire into a proper glass, which re- ise to the height, and there will remain an Oyl the bottome. Pour this Oyle upon the Mer- ry made before, and draw off the Flegme in Ashes, and the Tincture of the *Aqua vitæ* mains behind, and doth Precipitate the Mer- y into a fair high coloured powder of very

great

great virtues in curing old Running Sores.

The Conjunction of the three Principles, Sulphur Salt, and Mercury of Antimony.

TAke then of this Precipitate well Edulcorate with common Spirit of Wine, one part; and pour on it of the above mentioned ſweet Oyle three parts, in a Phiol, ſo that the Phiol be not above half full.

Then Seal it Hermetically, and place it in Phyloſophical Furnace, and the Precipitate will be diſſolved in that continual heat. Open then the Glaſs, and continue a ſtrong Fire, till the Matter become a fixed Powder, and do fix, and then the Stone *ignis* is prepared, of which I have written. This Stone is a particular Tincture in Mens bodies as well as in thoſe of Metal. This may be uſed in many hard and dangerous diſtempers, as I have let it down in the directions for the adminiſtration and uſe of the ſame in the Triumphant Chariot of Antimony.

An Addition.

TAke of this Stone, or particular Tincture, half an ounce, caſt it upon twelve ounces and a half of pure Silver, or upon as much Pewter or Lead, let it flow very well for four and twenty hours, then drive it off clean, and Quart it, as Tryers and Refiners do, and you will find in the Silver two ounces and a half of very good Gold, and in the Pewter or Lead one ounce, upon the Cupel.

Anot

Another Medicine made out of Antimony and Mercury, and of its Effects in outward Sores.

TAke *Hungarian* Antimony, and Sublimed Mercury, and grind them well together, and distill them through an Earthen Retort, forcing them at last with the strongest fire imaginable, and you will obtain an Oyle, which separate and keep apart. Put away the quick Mercury, if so be there be any, and the Cinnabre you will find in the Neck of the Retort. But as for the *Caput mortuum*, grind it small, and put it into a new Retort, and having poured on it the Oyle, first made warm, distill it again from it. Repeat this so often, till the *Caput mortuum* remain behind like Ashes, and then your Oyle is prepared. After this take so much fresh Antimony, as first of al the *Caput mortuum* did weigh, grind it small, and pour on it the Oyle first warmed, and so many times distilled as before, till the Oyle be come over as red as a Ruby, and the *Caput mortuum* likewise remain like Ashes in the bottome of the Glass, and then the Oyle is prepared.

The Preparation of the Sublmate for this Work.

TAke one pound and a half of *Hungarian* Vitriol, one pound of common Salt, four ounces of Salt-peter, grind this together, and put one pound of Quick silver into the bottome of a Glass-body; place it in Sand, so that the Sand do not come above the Matter in the Glass; put a Head thereupon, and give it a convenient fire,

and the Sublimate will ſtick to the ſides of the Glaſs, which is to be uſed to your work.

Take the above prepared *Aqua vitæ*, and add to eight ounces of it, three ounces of Salt-peter-water, and diſtill it out of a Coated glaſs Retort, and you will have an ounce of the *Aqua vitæ* remain behind fix'd. Then put again to the *Aqua vitæ*, one ounce of freſh Salt-peter-water into a Retort, and diſtill as before, and there will ſtay more behind. This addition of freſh Salt-peter-water to the *Aqua vitæ*, as diſtillation out of a Coated Retort, as hath been ſaid before, repeat ſo often, till all remain fixed in the Retort.

The Salt-peter-water is made thus.

TAke unburnt Potſhards grinded ſmall, and with three parts of the ſame, grind one part of purified Salt-peter; put into the Receiver half a pound of Water to one pound of Salt-peter, and force the Spirits over into it. That which is fixed with this Water, put into a Glaſs body, and pour upon it the common *Aqua vitæ vitrioli*, ſo that it be four fingers high upon it. Then diſtill it till the Matter become dry. Take out this Matter, and dry it yet more, that the reſt of thoſe corroſive Spirits may evaporate; then edulcorate it well with Spirit of Wine, and the Medicine is prepared.

The Use.

THree or four grains of this Medicine being taken in some good Treacle for some days, cureth the French-pox, nay, there is no sore so old and festered, but is cured infallibly by it. I have cured with it likewise many spreading old running Ulcers, as Fistulas, Cancers, the Wolf, and the like: for which many have with their prayers given thanks to God, and me for the Physick. The Name of the Lord be praised therefore. *Amen.*

Note, This Essence of Antimony hath been prepared by divers Eminent Physicians in *London*, which had communicated to them this Process out of the *High-Dutch*, and hath been used with very great benefit in many desperate distempers, and diseases which were accounted incurable.

Though many more, yea numberless Medicines, may be prepared out of Antimony, as *Aqua vitæ*, Powder, Extractions, Vitra, and the like, of which you see my Triumphant Chariot: yet have I set down here only such, as will be a sure remedy in any distemper almost, as well inwardly as outwardly applied.

The Preparation of a Medicine out of common Sulphur.

TAke common Sulphur, and grind it small. Then grind with it three parts of calcined Vitriol, put it together into a high Cucurbit, and Sublime

it in Sand, till nothing will Sublime more. Take then theſe Flowers, put them into a Glaſs, and pour on them a common *Aqua vitæ Tartari*, which hath been diſſolved in a Cellar, ſo that it ſwimm on the top of it a hands breadth. Place it in a convenient heat, and the Sulphur will open it ſelf in few hours, and become tranſparent red like a Ruby. This being done, pour off the extraction into another Glaſs, and put to it very good diſtilled Vinegar, and the Sulphur falls to the bottome with a great ſtink. Pour off the *Aqua vitæ*, and edulcorate well the Sulphur, and dry it gently. Put this Sulphur again into another Glaſs Cucurbite, and pour upon it Spirit of Wine, which is prepared with Philoſophical Tartar ſet it in heat for three days, and the Spirit of Wine Imbibeth again that excellent Tincture of the Sulphur: Then pour off the Extraction, and draw off the Spirit of Wine with a pretty ſtrong fire in Sand, and there will come over with it a pleaſant ſweet ſmelling *Aqua vitæ*. Having done ſo, rectifie the Oyle in *Balneo Mariæ*, and draw off the Spirit of Wine gently, and the *Aqua vitæ Sulphuris* remaineth in the bottome.

The Uſe of this Medicine.

SIx or eight drops of this Oyle being taken in a Spoonful of Wine, are good for thoſe that are in a Conſumption: it is good likewiſe for Coughs, openeth the Breaſt, and Ulcers of the Breaſt, a alſo Impoſthumes; it relieveth againſt whatſoever may occaſion any putrefaction in a mans body, if the uſe of it be continued for ſome time.

The

The Preparation of the Tincture of Corals.

TAke red Corals, break them to pieces, and pour on them a common Spirit of Salt, and the Corals will be dissolued. This being done, draw off by distillation the Spirit of Salt, and Edulcorate them well. Then take to one Marck of this Powder, half an ounce of common Sulphur pulverised, and having mingled it together, reverberate it very gently, till all the Sulphur be burnt away. Having done so, grind as much Camphire with the Corals, and burn the Camphire likewise away. Then Edulcorate well the Corals, and pour upon them high rectified Spirit of Wine, and digest them for eight days, and the Tincture of the Corals will Elevate it self, and go into the Spirit of Wine. Then pour off that which you have extracted, and after that draw off the Spirit of Wine from it, and there remaineth the Tincture of Corals behind in the bottome like a red fat oyle of Olives.

The Use of the Medicine.

SIx drops of this Tincture given in a Spoonful of Wine to those that are bereaved of their Senses, restoreth them again. This Tincture comforteth likewise the Brain, and strengthens the Memory, dispelleth sadness and melancholy, makes lighthearted, breedeth good blood, and strengthneth the heart. It is such a noble Medicine, for which we are bound indeed to bless Almighty God.

Of the true Solution of Pearls.

TAke very good Verdigreaſe, grind it ſmall, and diſſolve it in diſtilled Vinegar, pour off the clear, and throw away the Feces. Then diſtill off the Vinegar out of a Glaſs body to a thickneſs, and put it into a cold place, and there will ſhoot from it a fair Vitriol: put this Vitriol into another Glaſs, and pour on it a high rectified Spirit of Wine, and diſſolve therein the Vitriol very well; ſeparate the Feces from it, afterwards diſtill off likewiſe the Spirit of Wine to a thickneſs, and ſet it again into a cold place, and the Vitriol ſhooteth again. Put then the Vitriol into a Glaſs body, and draw off by deſtillation the Flegme in *Balneo Mariæ*, till the Matter become dry; take it out, put it into a Glaſs Retort, and diſtill once more with a ſtronger fire in Sand, and you will obtain a pleaſant Vinegar. Diſſolve in this Vinegar as many Pearls as it will diſſolve, for this Vinegar worketh very well upon them, diſſolveth the ſubſtance, but not the ſhells.

The Pearls being diſſolved, draw off the Vinegar in *Balneo Mariæ*, till the Pearls be very dry: Then take them out, and Edulcorate them with Roſe-water. Put theſe Pearls thus prepared into a Glaſs body, and pour ſome Spirit of Wine upon them, and digeſt them in gentle heat four and twenty hours, and there riſeth a pleaſant liquor from the Pearles, which doth mount and ſwimeth upon the Spirit of Wine like an *Aqua vitæ* made of Cinnamon. Pour it off together with the Spirit of Wine, and keep it.

The Use of this Medicine.

TAke of this Spirit of Wine half a ſpoonful, ſo that four or five drops of the Oyle may go with it: It comforteth the Heart, gives ſtrength to the very Marrow and Bones; cureth Swimings in the Eyes, and whatſoever may be hurtful to the Eyes. Diſpelleth Rheums in the Head, and the Noiſe in the Ears, openeth the paſſage to Hearing, and is moreover a moſt precious treaſure in many diſtempers.

Note, This Preparation of Pearls hath been borrowed of our Philoſopher, by that Illuſtrious Reformer of *Galenical* Medicines Doctor *Zwolffer* in his Appendix.

A certain Cure of the Stone.

℞ Of common Salt-peter well purified one pound, and as much of the common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter, and the Salt-peter will be diſſolved altogether. This being done, diſtill from thence the Spirit of Vitriol in Aſhes, to a thickneſs, and ſet it into ſome cold place, and the Salt-peter will ſhoot again from it. Take two ounces of this Salt-peter, and the like quantity of the Salt of Wormwood; pour on them a little of the Oyle of Sulphur made *per Campanam*, ſo that the Salts may be like a Pultiſe: Mix with it likewiſe one dram of Anniſeed-oyle, and as much of Oyle of white Ambre, adding thereto a

S.S....ni Mayd.... ſome

pound of Canary Sugar, and mix all these ingredients very well together. Let him that is tormented with the Stone, take of this Powder every day five or six times every time as much as will lye upon a point of a knife, twice repeated, and this Medicine will work upon the Stone, and break it, and throw it out radically. I have done great cures with this Medicine, for many have been cured by it. Yea, in the beginning of my practise, I have cured one of my Brethren of
215 his distemper with the said Medicine, when all the Herbs he used would do him no good. He prayed fervently for me to his dying day, and gave God thanks daily for his Creatures, seeing he had put so great virtue into them.

Note, With this Medicine very great cures have been performed, as concerning the Stone of the Kidneys, by divers excellent Physicians in *Germany*.

Of the Soul, or of the Sulphur of Lune, or the Philosophers Silver.

TAke common Salt and quick or unslackt Lime, reverberate them together in a Wind-furnace with the strongest fire, extract again the Salt-peter with warm Rain-water, and coagulate it to dryness, mingle again with it new quick Lime, reverberate it, and extract again, repeat this the third time. This being done, take Calx of Silver, being after the dissolution in *Aqua fort* precipitated, and mix it with the prepared Salt: put it into a glass Phiol, pour on it a common *Aqua fort*,

fort, such as the Goldsmiths use, made of Saltpeter and Vitriol, and draw it off by distillation in hot Sand, pour on it some fresh *Aqua fort*, and having distilled it likewise, repeat it the third time, giving at last very strong fire, that the Matter in the Glass may flow very well. Let it cool of it self in the Furnace, and the Silver will become transparent blew in one piece. Extract this with Vinegar, till you can extract no more. Edulcorate that which is extracted with Water, that the Salt may be separated from it. Cohobate Vinegar upon the dry Sulphur, till it comes over like a Saphire. Reduce the same Silver into small filings, and add to it its weight of Sal-armoniac, and Sublime it in a Glass body, and the Sal-armoniac carrieth with it the Sulphur of Lune, of a very pleasant Sky colour, Put this Sublimate into a Dish of Glass, Edulcorate it well with Rain-water first distilled, and the Sal-armoniac will be separated. Then dry the Sulphur of Lune, put it into a little body, and pour on it good rectified Spirit of Wine, and set it four and twenty hours in heat, and the Spirit of Wine doth Imbibe the Sulphur of Lune fine transparent blew like a Saphire, or *Ultra marin*, and leaveth some few Feces behind, which separate from it.

The Use.

FIve or six drops of this Tincture being taken in Wine, do dispell sad and melancholy thoughts. It preventeth unquiet sleep; cureth those as use to rise and wander up and down in the night, and likewise those that are Lunaticks.

Giveth

Giveth reſt to all ſuch as are reſtleſs in the night, and is an excellent Medicine for all thoſe that are Lunaticks.

The ſecret of Quick or Unſlackt Lime.

TAke good pure Chalk, burn it in a Potters Furnace with a very ſtrong fire, to bring it to an exact maturity. Then grind it ſmall upon a warm Stone, and pour on it in a Glaſs body Spirit of Wine, made with Philoſophical Tartar, as 378 I ſhall teach in my way of making the Potable Gold, that the Chalk become like a thin Pultice.

This being done, diſtill from thence the Flegm, to the dryneſs of the Chalk, pour freſh Spirit of Wine on it, and diſtill it off again. Repeat this ſix times; then grind the Matter ſmall, and lay it on a Stone in a Cellar to diſſolve, and there will flow in few days from it a Liquor, which when you have gathered, put it into a Retort of Glaſs, and diſtill it in Sand; and the Flegm comes over firſt, which keep a part. After this there cometh a ſpiritual liquor, which is likewiſe to be kept by it ſelf. Moreover take Chryſtal-ſtones, Pulveriſe them, and grind their weight of Live or Mineral Sulphur with them. Put then this Matter upon a broad earthen Platter, ſtirring it continually, and burn away the Sulphur from it. Then Reverberate it in an open flaming Fire for three hours. This being done likewiſe, put the Matter into a Glaſs, and pour the liquor upon it. Take likewiſe Crabs Eyes, put them into another Glaſs, and pour on them of the ſame liquor; let it ſtand pretty hot for fourteen days and nights, and there

The Spirit is to be put on the weight of will Lime is worne from of Stiker 381.

l rise from both a moisture, which pour off
gether very clean into a little body of Glass,
l rectifie it in *Balneo Mariæ*, and the Liquor re-
ineth behind. Three grains of which being
en in Wine, hath wrought very great and ad-
rable effects.

This Medicine cureth likewise radically the
ne of the Bladder and Kidneys both in Men
l Women.

An Addition.

Ake this burned Chalk, pour upon it, and
then draw from it again several times an *Aqua*
t made of Vitriol and Salt-peter. Dissolve it
terwards in a Cellar. Distill that which is dis-
lved into an Oyl with a strong fire. Digest
ith this Oyl a Calx of Lune opened with *Aqua*
rt for a Month. Reduce this Calx by melting
down with Salt-peter, and Sal-armoniac, and
fine it with Saturn, then separate it, and you
ill have a white fixed Lune, which lay for a day
nd night in an *Aqua fort*, and you have good
Gold which endureth all tryals. *L. L.*

The Preparation of the Great Philosophick Stone.

Lastly, to close up all, I will now instruct you
from the love I bear to God, how I have
made my Universal Medicine, or the Philosopher
Stone, which many Master-builders have wrought
upon, and will discover faithfully and truly all
my Manual Operations. You must know, that

our

our Stone is made out of its own proper Essen
for it transmuteth other Metals into real and t
Gold, which Gold must be prepared, and beco
a better Stone. And though nothing of anot
Nature must be used in the preparation of o
Stone, which might obstruct its Majestick E
cellency, yet the preparation of it in the begi
ning cannot be made without means. But o
serve, that, as you will hear afterwards, all Co
rosives must be washed away again from
and separated, so that our Stone may be severe
from all poison, and be prepared to be the grea
est Medicine.

But I beseech you for Gods sake, that you wi
keep your Tongue, and put a seal to your Lips
that you may not discover what you learn out o
this, such an incredible worldly excellency, to th
impenitent and unworthy, that you may not par-
ticipate of other Mens sins where there is no
need, and thereby prepare for your self the way
to Hell and everlasting Damnation, which God
Almighty graciously keep and preserve you from.
Wherefore observe my words, and lay to heart
my sayings; do not dislike it, that I simply relate
these things, for many words avail little here.
Neither let it trouble you, that the work may
seem slight unto you, but consider the end that
will follow. For inconsiderable is both the be-
ginning of the work, and the work it self: but
the end is high and excellent; all which know-
ledge and experience will discover and bring to
light.

Now

ow do I proceed in the Name of the Lord to the Work it self.

TAke of the very best Gold you can have one part, of good *Hungarian* Antimony six parts, elt this together upon a fire, and pour it out to such a pot as the Goldsmiths use; when you ve poured it out it becometh a *Regulus*. This me *Regulus* must be melted again, that the Antiony may be separated from it.

This being done, add to it Mercury, and melt again, and cleanse it again. Repeat this the ird time; and the Gold is purged and purified ough for the beginning of the Work. Then at the Gold very thin, as Goldsmiths do, when ey gild, and make an *Amalgama* with common uick-silver, which must be squeesed through a eather; let the Quick-silver fume away by litand little upon a gentle fire, that nothing of may remain with the Gold, and stir it about ontinually with a small Iron, and the Gold is beome subtile, so that its Water may the better work pon it, and open it.

The Preparation of the Water.

TAke one part of Salt-peter well purified, and grind with it the like quantity of Sal-armoiac, and half as much of Pebbles very well leansed and washed. Mingle all these ingredits together, and put them into an Earthen Retort, that the Spirits may not come through, put e same into a Distilling Furnace: The Retort

must

muſt have a Pipe behind, and put as large a
ceiver as you can get to the Retort. The Rece
muſt lye in a Veſſel full of cold Water, and a
Linnen-cloth muſt be put round about it, wh
you muſt wet continually with another wet Cl
then put again ſo much Matter into the Re
till all is gone into it, and then your Wate
prepared.

Take then of the prepared Calx of Gold
part, put it into a Glaſs body, and pour th
parts of the above made Water upon it, a
place it in warm Aſhes, and the Gold will diſſo
in it; but if it ſhould not altogether be diſſolv
pour more freſh Water upon it, and it will
ſolve all. This being done, pour it out into a
ther Glaſs, and let it ſtand till it become co
and it will let fall ſome Feces, which ſeparate
pouring the Water from them into another Gl
ſet this Glaſs in *Balneum Mariæ*, and put a H
upon it, let it ſtand in heat day and night, a
more Feces will ſettle, which ſeparate from it
before. Cloſe up your Glaſs very well after y
have put on the Head, and Lute another Glaſs
the Head, aud let it ſtand for fourteen days in
gentle heat, that the Body may be well open
This being done increaſe the fire, and diſtill
the Flegm to a thickneſs, that it remain in the b
tome like an *Aqua vitæ*. That which hath b
diſtilled, pour again into the body, having
made it warm, and Lute again the Head to
and let it ſtand to digeſt a day and night. Th
draw off the Water again by diſtillation, a
pour it again warm upon it. Repeat this ſo lo
till the Gold is come over altogether into a l
body with a flat bottome. Put this ſpiritualiz

Soluti

lution of Gold again into a Glass, and pour on a considerable quantity of Rain-water, putting ereto three parts of live Mercury to one of old: but you must squeeze first the Mercury rough a Leather, and stir it very well together, d you will see many wonderful colours; and if u do Repeat this, stirring several times, there ill fall an *Amalgama* to the bottome, and the ater will become clear.

This being done, decant the Water, and dry ntly the *Amalgama*, which having Edulcora- d very well, put it upon a broad shallow Earthen latter, under a Cover, stirr it about continually ith an Iron Wyar, till all the Quick-silver be med away, and there will remain upon the arthen Platter a very fair Powder of a purple olour.

Afterwards you must prepare your Spirit of Wine with the Philosophical Tartar, in the manner following.

First of all you are to know, that the Tartar of the Philosophers, whereby the Lock is unlocked, is not like unto common Tartar, as many do think; but it is another Salt, and springeth from one root; and this is the only Key to open and to dissolve Metals, and is prepared as followeth. Take Ashes of a Vine, which hath born Grapes, that have yeilded good Wine; make of them with warm Water as strong a Lee, as possibly can be made. When you have a considerable quantity of this Lee, boil it away, and coagulate it to a dryness, and there remaineth a reddish Matter. Put this

this Matter into a Reverberating Furnace, a reverberate it for three days, or thereabouts, in open fire, that the flame may play very well up it, and ſtir it continually, till the Matter is becor white. Afterwards diſſolve this verberated Ma ter in Fountain-water, and let it ſettle, pour the clear, and filtre it, that all the Feces may be parated, and coagulate it in a Glaſs-body, a you will have a pure white Salt of Tartar, fro which a true Spirit is drawn.

Take now high rectified Spirit of Wine, fu freed from its ſlegme; put the ſame into a Gla phiol, with as long a Neck as poſſibly you can g But firſt of all put into it your Salt of Tart and then the Spirit to the ſupereminency of thr fingers; Lute a Head to the Phiol, and put ther to another Glaſs, let it ſtand in a gentle heat, th diſtill gently off the Flegme, and the Spirit Tartar is opened by the Spirit of Wine, and reaſon of their reciprocal wonderful love, comes over with the Spirit of Wine, and is un ted with it. The remaining Feces, and ſom Flegme ſtaying behind with them, are to be p away. 310

This is now the right Spirit of Wine, wher with you may open that which the Lover of A deſireth to know, for it is become penetrant preparation.

Take now the powder of Gold of a purple c lour, and having put it into another Phiol, po on it your Spirit of Wine; put it very cloſe L ted in a gentle heat, and it will extract the Su phur of Gold within four and twenty hours, a high red colour like blood. Having done ſ that it doth not yeild any Tincture more, po

off the Extraction very clear into a little Glass-body. The remainder is a white Calx, pour upon this Calx the aforesaid Spirit of Wine, and let it stand in putrefaction, having the Glass well-stopped for fourteen days and nights; and the Spirit of Wine will become of a white colour like milk, which pour off clear, and pour upon it fresh Spirit of Wine, let it stand a day and night longer, and it will be coloured again, but not much; add this to the first, and what remaineth do not dry, but leave it in the Glass. Put the white Extraction into a little body, and distill the Flegme from it, till it be reduced to a small quantity.

This being done, put the Glass in a Cellar, and there will shoot from it fair and transparent Chrystals, which having taken out, put the remainder again in a Cellar, and you will have more Chrystals, which put together into a body of Glass, for it is the Salt of the Philosophers, and pour half the Extraction of the Sulphur of Gold upon them, and they will dissolve immediately, and melt like Butter in hot Water: And then distill it together out of a Glass-body in hot Ashes, and it will come over together in a form of a red Oyl, which falls to the bottome, and the Spirit of Wine swimmeth upon the top which separate from it.

This is the true Potable Gold, not reducible into a body, and my *Phalaja*, whereby I have cured innumerable People, administring but three grains of it in Wine.

The other half of the Extraction must be distilled gently in *Balneo Mariæ* to a dryness, that the Spirit of Wine may be separated. Pour on this Oyl of Gold, or Potable Gold, and it taketh up the powder in a moment, and becomes a

a much higher colour than it was before; and thi
will dissolve in common Spirit of Wine, and c
ther Wine, as red as a Ruby; which constantl
and wonderfully cureth all such distempers of th
body, as have their original from within.

Then take that other part of Mercury of pur
Gold, which you have kept, and pour all thi
being its own Oyl, upon it: and distill by an A
lembick, but not too strongly, and there come
over some Flegme, and the Oyl doth precipitat
its own Mercury, and becomes white again, th
greenness being lost and gone.

This work being done likewise, get a Philoso
phical Egg, which the Philosophers call thei
Heaven, and you will find two parts of the Oy
in weight to one part of the precipitated Mercu
ry. Put then the Mercury into a Glass, and ad
the Oyl of Gold to it, so that one part of th
Glass may be filled, and three parts remain empty
Seal it well, as *Hermes* teacheth, and put it into th
threefold Furnace, so that it stand not hotter tha
an Egg, which is under a Hen to be Hatched; an
the Matter will begin to putrifie within a month
and become very black; which when it doth ap
pear, it is then certain that the Matter is open b
the putrefactiou, and you may be glad of tha
happy beginning. Increase now the fire to th
second degree, and the blackness will vanish awa
in time, and change into many admirable colours
These colours being gone likewise, increase th
fire to the third degree, and your Glass will loo
like Silver, and the Rayes will become ponde
rous. Then increasing the fire to the fourth de
gree, the Funes will cease by little and little, an
your Glass will shine as it were beset within wit

Clot

oth of Gold. Continue this fire, and the Rayes ill disappear likewise, and there will be no more ay's be seen to rise, but you will see your Mat- r lye beneath like a brown Oyl, which at length, ing become dry, doth appear like unto a Gra- t, which is both fixed and liquid like Wax, pe- trant like Oyl, and mighty ponderous.

He that hath obtained this, may render thanks God his Creatour, for poverty hath forsaken im: Diseases will fly from him, and wisdome ath taken possession of him. For this noble edicine is such a Stone, to which nothing in the orld may be compared for virtue, riches, power, onour and might; but it is to be preferred be- re all earthly things, which the whole Universe oth comprehend.

Having thus prepared your Medicine, if you ntend to multiply it, you must proceed as fol- oweth. Take of the prepared powder of Gold, a purple colour, as you have done before, hree parts. Add to it of the prepared Tincture ne part, in a new Heaven, or Philosophers Egg; eal it again Hermetically, and set it into the Fur- ace, as before, and the Matter will unite it self nd dissolve, and be brought to perfection within hirty one days, which is a month, which other- wise will take up ten months. Thus you may multiply your Medicine *in infinitum*, so that you ay perform things, which the world will account ncredible.

The most High God and Creatour be blessed nd praised for evermore for his unexpressible be- nefits, and likewise for all his gifts and wisdom he hath been pleased to bestow.

Laſtly, you muſt know, that this Medicine is a very ſpiritual and piercing one, which cureth any diſtempers of this world, in all Creatures whatſoever they be. One only grain of it being taken, it penetrateth the whole body like a fume, chaſeth out of the body all that is bad, and bringeth that that is good in the room of it; reneweth the man, and maketh of him as it were a new man, which it preſerveth without any accidents to his Age, and the term prefixed by the moſt High. *Contra mortem enim remedium non eſt.*

This Medicine being firſt fermented with other pure Gold, doth likewiſe tinge many thouſand parts of all other Metals into very good Gold, as the the laſt Key of mine, which is the twelfth, teacheth by a certain way and proceſs, whereby ſuch Gold likewiſe becometh ſuch a penetrant Medicine, that one part of it doth tinge and tranſmute a thouſand parts of other Metals, and much more beyond belief, into perfect Gold. God be bleſſed and praiſed both now and for evermore. *Amen.*

AN

ADDITION

OF

BASIL VALENTINE,

Which he himſelf hath annexed to his

MANVAL OPERATIONS,

For a fuller declaration of the ſame.

To make a true Spirit of Wine.

TAke *Vinum Aduſtum*, and put it into a ſtrong Veſſel, which will endure the fire; light it with a Match of Brimſtone, and put quickly a Head of Iron or Copper upon it; and the true fiery Spirit will be reſolved into Water in the Receiver, which muſt be large.

This is the true aereal fiery Spirit of Wine.

Spirit of Mercury by its ſelf, or Mercurial Water.

Put running Mercury into a Retort, and p to it a Receiver, which muſt ſtand in a Gl with Water in it. Diſtill then, and the Spirit w precipitate it ſelf, and is reſolved into a Wat Pour out this Water, and put the Mercury, whi ſticketh to the Neck of the Retort, back again i to the Retort. Diſtill and rectifie, till you ha brought and reduced it to a Water. This Spi of Mercury cureth almoſt all diſtempers, a doth extract the Eſſence out of Minerals a Metals. 353

A Tincture both upon Men and Metals.

Take the ſpiritual Gold of a purple colo extract its Sulphur with diſtilled Vinegar, ſ parate the Vinegar again from it, that it becom a Powder. This Powder being diſſolved in Sp 492 rit of red Mercury, that is, Gold, put there 358 Salt of Gold, and fix it. This is an Univerſ Medicine for ſick and diſeaſed bodies of Me and likewiſe to exalt Metals to the higheſt d gree.

A Tincture upon White.

CAlcine Silver with Salt and Quick-lime, and extract its blew Sulphur, which elevate and ectifie with Spirit of Wine, that it remain a Li-uor. Dissolve this in the white Spirit of Vitriol, nd in the Spirit of Mineral Mercury. 523

I do not understand here the red Mercury, but he common white Mineral Mercury, or rather 460 hat is extracted out of Vitriol.

Fix it then, and you have an Universal Medicine gainst all distempers; and a Tincture, which doth tinge Lead, Pewter, Mercury, and Copper into Silver.

To make an Ounce of Gold out of half an Ounce.

TAke Spirit of Salt, rectifie it with Spirit of Wine, that it become sweetish. Pour this upon the Spiritual Gold of a purple colour, and it will extract only the Soul or Sulphur of the Gold, but doth not touch the Body of Gold. The Sulphur of Gold doth graduate Silver into Gold, yet no greater quantity of it, than there hath been of Gold. The Body of Gold must be as white as Silver- Reduce it upon a Cupel with Saturn, and a little Copper, and the white Body of Gold doth recover again its colour and property, and becometh good Gold.

To make the Mercury of Gold, or the Philoſophical Mercury.

TAke the Gold of a purple colour, out which the Sulphur is already extracted, d geſt it with the following Water for a mont then revive it again by driving it through a R tort, in the Neck whereof are to be laid thin Iro plates, drive it into a Receiver with ſome Wat in it, and it runneth together, and becometh quick Mercury of Gold.

The Water is made as followeth.

TAke Salt of Urine of Young Man, th drinketh nothing but Wine; and likewi Salt of Tartar, and Sal-armoniac, ana. Let a this diſſolve into a Liquor, which rectifie wit Spirit of Wine, that it become very ſweet.

This is the Arcanum, wherewith the body o Gold is reduced into a running Mercury.

To make the Salt of Gold.

POur Gold three times through Antimony beat it into thin Plates, and diſſolve them i *Aqua Regis*. Diſſolve likewiſe Salt of Tartar i Spirit of Wine, and draw off the Flegme, that i remain like an Oyl. With this Oyl precipitat your Gold, and ſeparate again the Salt of Tarta from it by ablutions. Then reverberate it four teen days. Pour upon this Calx of Gold, diſtil

led

led Vinegar, let it boil gently a day and night, and the Vinegar doth dissolve the Salt of the Reverberated Gold. What remaineth in the bottome undissolved, must be reverberated again eight days. Then boil it again in new Vinegar, put this afterwards to the first solution. If any thing remaineth yet behind, it must be reverberated eight days more, till the body is gone into the Vinegar. Then draw off the Vinegar in *Balneo Mariæ*, and you have the Salt of Gold in a yellowish powder, which cureth all distempers.

THE

THE SECOND

TREATISE

OF THINGS

NATURAL & SUPERNATURAL.

AS ALSO

Of the First Tincture, Root, and Spirit of Metals and Minerals; how they are Conceived, Ripened, Brought-forth, Changed, and Augmented.

FAITHFULLY

Discovered by *Basil Valentine* Fryer of the Order of the *Benedicts*.

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CHAP. I.

Of things Natural and Supernatural.

BEcause I purpose to write of the First Tincture, and Root of Metals and Minerals, and to give an account of their spiritual Essence, how the Metals and Minerals are in the beginning spiritually conceived, and corporally brought forth: It is therefore necessary to premise something, and to inform you in few words, that all things are divided into Natural and Supernatural; and whatsoever is Visibe, Comprehensible, and Formal, the same is Natural: But that which is Incomprehensible and Spiritual, the same is Supernatural, and must be apprehended and judged of by Faith; as there is the Creation, and first of all the Eternity of God, which is Infinite, Unsearchable, and Unmeasurable, which Nature is not capable of, neither can Humane reason comprehend it. This now is Supernatural, which transcendeth reason, and is apprehended by Faith, which therefore is a Divine thing, and belongeth to Divinity, which judgeth of Mens souls.

Secondly, and moreover there belong to Supernatural things the Angels of God, which have clarified bodies, and do perform such things from permission of their Creatour, which otherwise no Creature is able to do, because their works are hidden

hidden from the eyes of all the World; as likewise the works of the helliſh *Spirits* and Divels are abſtruſe, which they work by the Providence of the moſt high God. But above all the great works of God are found and diſcovered to be *Supernatural*, becauſe they cannot be comprehended, nor judged of by the thoughts of Men; as there is eſpecially the mercy of God, and his great benefits, which out of his tender Love he ſheweth unto, and beſtoweth upon Mankind, which indeed no Man is capable to diſcern and know comprehenſively: And likewiſe other great Miracles wrought at ſundry times by Chriſt our *Saviour* and Redeemer, to the confirmation of his Omnipotency and Majeſty: As where he had raiſed *Lazarus* from the dead; and likewiſe the Daughter of *Jairus* Ruler of the *Synagogue*, and then the *Son* of the Widow of *Nain*. He hath made the Dumb and *Speechleſs* to *Speak*, the Deaf to Hear, the Blind to *See*; which indeed are all *Supernatural* things, and wonderful works of God: As alſo his Conception, Reſurrection, Deſcenſion to Hell, and Aſcenſion to Heaven; which are too high and abſtruſe for Nature and are to be attained unto only by Faith.

Amongſt *Supernatural* things are likewiſe to be counted *Elias* and *Enoch's* Aſcenſion into Heaven, the Rapture of *Saint Paul*, who was taken up into the third Heaven in the Spirit. Furthermore, there are many *Supernatural* things performed by Imagination, Dreams, and Viſions, and very often many Miracles are wrought by Imagination, as the ſpeckled and ſpotted Sheep were conceived by the ſpectled Sticks laid in the Water. The wiſe Men from the Eaſt were warned by God

n a Dream, not to return again to *Herod*. Their hree Persons likewise, and their three Gifts nd Presents, have a peculiar and mystical sence; s alsothe *S*upernatural *S*tar. And indeed the Dream of *Pilat*'s Wife, who falsly Conde mned esus Christ our Lord and *S*aviour, hath not been Natural. Neither can the Vision of the Holy Angels, who appeared to the *S*hepheards at the Nativity of Christ, and to the Women, who ame to the *S*epulcher of Christ, to see where his ody was laid, be accounted Natural.

Moreover, there have been often wrought many upernatural things by the Propheſies of the aints and Prophets. Thus was the voice of the ss that spoke to *Bileam*, not agreeable to comon Nature; and interpretation of Dreams by *oseph* was likewise *S*upernatural. God preserveth us many times by his holy Angels, from great nd sad accidents, and delivereth us from perils nd dangers, which otherwise naturally would e impossible.

All this, and what else there may be, doth belong to Divinity and Heavenly things, and are to e regarded by the soul. There are besides these ther Supernatural things of the visible Creatures f God, as we do find, see, and discern in the irmament, Planets, and Stars, together with the lements, which indeed are beyond our reason, heir course only being observed by the speculation of Arithmetick. This now belongeth to Astronomy, and is a visible, nevertheless incomprehensible being, performing its operation magnetically, wherein likewise many miracles are discovered and found, which are altogether Supernatural. For you are to understand, that Hea-

ven worketh upon the Earth, and the Ear keepeth correſpondency with Heaven: for t Earth hath likewiſe ſeven Planets in it, which a brought forth and wrought upon by the ſeve Heavenly Planets, only by a ſpiritual impreſſio and infuſion; and in this manner all the Mine rals are wrought by the Stars. This now is don ſpiritually beyond our apprehenſion, and there fore to be accounted not Natural, in the manne of two, that are enamoured. The Men are viſi ble, the Love is inviſible, which they bear one t another. The Body of Man is Spiritual and Na tural; but the Love is Inviſible, Spiritual, Incom prehenſible, and Supernatural, comparable to no thing elſe then to a Magnetical attraction. For the inviſible Love, which out of affection is ſpi ritually attracted by imagination, is perfected by conſummation.

In like manner, when Heaven beareth love to the Earth, and the Earth hath love, inclination and affection for Man, as the great World for the little one, becauſe the little World is taken out of the great, and when the Earth through the de ſire of an inviſible imagination doth attract ſuch Love of the Heavens, then is there a conjunction made of the Superiour with the Inferiour, like unto a Husband and his Wife, which are account ed one body: And after ſuch a conjunction the Earth becometh impregnated by ſuch infuſion of the ſuperiour Heaven, and beginneth to bear a birth, according to the infuſion, which birth is ripened, after its conception, by the Elements, and is digeſted to a perfect maturity. This is likewiſe numbred and accounted amongſt Super natural things, *viz.* how the *Supernatural* Eſ-

ſence

sence doth perform its operation upon the Natural.

There are furthermore numbred amongst *Supernatural* things, all Magical and Cabalistical things, being subject thereunto, which do spring from the light of true knowledge; not such as have their original from *Superstition*, or unlawful conjuration used by those that Conjure the Devil. This Magick is here not understood by Me; but such as was practised by those wise Men or Magi, which came from the East, who gave their judgment of things by the inspiration of God, according to the true and unforbidden Art, which likewise was used by the Ancients, the *Egyptians* and *Arabians*, who before Writing was invented, did note, observe, and remember their things by *Signs* and Characters.

Neither is the use of such Blessings forbidden, which Christ the *Son* of God himself did make use of, as the *Scripture* doth tell us: And he took the Children, laid his hands upon them, and blessed them. But those that are against God, and his Word, are justly to be rejected, and not to be permitted, for they are not Divine, but Divellish; but such *Supernatural* things, which are not contrary to God, nor his holy Word, they belong to Magick, which is no way hurtful to the *Soul*.

Concerning Visions, Apparitions, and the like, for they have oftentimes happened unto Holy Men, they are likewise deservedly counted amongst not Natural things. For whatsoever a Man may apprehend by speculation and reasoning, that is *Supernatural*; on the contrary, whatsoever he may handle, see, and feel, that is Natural.

Thirdly, The third part of things Natural and Supernatural, doth consist in the Medicine or Physick, arising out of every ones hidden power and virtue; which Medicine made of any thing, must first be expelled out of a Visible, Palpable, and Natural Body; and be reduced unto a Spiritual, Exalted, and Supernatural Operation: that so the Spirit, which in the beginning was infused into, and granted to that body for its life, may be unlockt, and rendred penetrant to work, as a spiritual Essence and Fire, to which there are left its Vent-holes to burn, and so findeth no Obstacle that might choak, suppress, or hinder the burning life: Otherwise where the separation of the Soul and Spirit from the Body doth not go before, there can no operation of any efficacy or advantage follow, according as necessity requireth: For whatsoever is visible, palpable, and unseparated bodily, is natural and corporeal, but as soon as the separation is made, that which is quick leaveth the dead, recovereth its perfect operation, and, because the natural body is separated the spiritual Essence is loosened and freed to penetrat, and is become a spiritual Supernatural Medicine.

To summ up all, all things, nothing excepted, that may be handled and felt are Natural, but they must be made Supernatural, in case a Medicine be prepared out of them. For the Supernatural alone hath in it a lively and quick virtue to work, but the Natural hath but a dead palpable form. For when *Adam* was Created, he was dead, and had no life of any virtue; but as soon as the operating, quickning spirit entred into him, he shewed his lively virtue and power by Supernatu-

pernatural admiration. In every thing therefore, both Natural and Supernatural are copulated as one, and joyned together in their habitation, that every thing may be perfect. For of all things created in the whole World, some are Supernatural, as concerning only things Spiritual and of the Soul: but some are Natural and Supernatural together, as concerning the Elements and the Firmament; and such are the Minerals, Vegetables, and Animals: Which is discerned and found so to be, when these are separated one from the other, that the Soul goeth out of the body, and the Spirit forsaketh its soul, and leaveth the body an empty habitation.

You are furthermore to understand and to observe, that both the great and the little World are made, formed, and created out of one and the same first Matter, by an infinite and omnipotent Essence, in the beginning at that time, when the Spirit of God moved upon the Water, who had been from all eternity without beginning. The great World, that *is*, Heaven and Earth, was made first; and then the little World, which is Man, was made and formed out of the great, and the Water separated from the Earth. The Water was the Matter, upon which the everlasting Spirit of God moved: out of the noblest Earth, as its quintessence, was formed the little World, through the aquosity, which as yet was with the Earth, and all this was only Natural: But after the inspiration of the warm Divine breath, there came presently the Supernatural to it, that so Natural and Supernatural were united and copulated. The great World is transitory, though there shall be a new Earth or World; but the lit-

tle World is everlasting. The great transitory created World will be reduced into nothing, a it hath been made out of nothing: But the litt World will be clarified by the Spirit of God, be cause he hath the possession of it, and will make ou of the first terrestrial Water, an heavenly clarifie Water. Then will follow, that the first Matter hat been changed into the last, and the last Matter made the first again. The reason why the grea World is transitory, is, because the Spirit of Go doth not keep his seat and habitation in the grea but in the little World: For the Man is the Tem ple of the Holy Ghost, except he maliciously d defile himself to Hell-fire; that so there migh be a difference, and that Spirit remain in the liti World, which he hath formed after his ow Image, and made it a holy Temple. Besid this, there are all things in the little World, whic are found in the great, *viz.* Heaven and Eart together with the Elements, and what belonge to them of the Firmament.

We do find likewise, that in the first Creatio which was out of nothing, there did arise thr Things; an Essence like to the Soul, and a *Spi* tual, and a Visible one, which did present a Me curial Water, a sulphureous steam of Brimsto and a terrestrial *Salt*. These three gave a co pleate and perfect, palpable and formal body all things, wherein especially are found all t four Elements perfect. But of this I have alr dy made mention in my Writings, but more p ticularly in a Book of mine *de Microcosmo*.

But to speak something more of Natural a *Supernatural* things, both *Spiritual* and Corp ral, we do find, that the Woman of *Canaan* v

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ured of her Bloody Flux, which had lasted welve years, by a touching only, having only ouched the Garment of the *Son* of God; which istemper of hers was Natural, but the Medicine as *Supernatural*, because she had obtained this medy of Christ the Lord by her faith. In like anner do we see an excellent, high supernatural iracle in those three Men, *Sadrach*, *Mesach*, and *bednego*, who being cast into the fiery Furnace, the commandement of King *Nebuchadnezzar*, here miraculously without any hurt delivered Gods mighty power, *Dan.* 3.

Thus likewise the confusion of Tongues, and fusion of several Languages, which happened the foolish Building of the Tower of *Babel*, hich should reach to Heaven, hath been reputed Supernatural Wonder and Miracle. Furthermore it was a Supernatural Sign, that those *Israelites*, which should fight against the Army of he *Midianites*, according to Gods command, ust lap of the Water with their Tongues as a Dog lappeth. And the sending abroad of the Dove out of the Ark of *Noah*, which brought ith her a green Olive-leaf, as a token of mercy, as a Divine and Supernatural Message. That he holy Man of God *Moses* did strike with his taff the hard Rock, and the Waters gushed out f it at this stroak doth transcend humane reason. And it is no less Supernatural, that the *Salt*-water must become a sweet Water fit to be drunk. And likewise the dry passage of the *Israelites* through he *Red-sea*, and that *Aarons* Staff did blossome re all *Supernatural* things.

To summ up all, that Christ the Eternal *Son* of God did raise himself out of the Sepulcher

through the ſealed *Stone*: That he appeared to the two Diſciples that went to *Emaus*: And that he manifeſted himſelf to his Diſciples, the Doors being faſt and ſhut, theſe are things Divine and *Supernatural*. I could alledge more Examples out of the Holy *Scripture*, but I ſhall paſs them over for brevity's ſake.

Amongſt *Supernatural* things are likewiſe numbred all ſuch ſigns as happen in Mines, of bodily Apparitions of *Spirits*, Images, Fairies, and Dwarfs, which in ſeveral kinds viſibly do appear, and do prognoſticate either good or bad ſucceſs, ruin or riches: As alſo all the Figures of Metals, and other ſhapes which are found in the Earth, of Men, Fiſhes, and other Beaſts, framed and formed through the imagination of the three Principles, but digeſted and ripened by the Earth and other Elements, Whereunto do belong likewiſe the Monſters of the Earth, and ſuch things as are found in the Earth at ſome certain times, of a wonderful form and ſhape, after the exſpiration of which times they are not to be found, and yet on another time they do appear again. To theſe we may refer all ſuch ſhapes as are ſeen by means of Water, Looking-glaſſes, Chryſtals, and the like; as alſo by *Sigils* and Characters, which yet are of a different nature. For ſome are Natural only, and yet yeild *Supernatural* ſhapes: But other ſome are produced by Conjuration, which are neither Natural nor *Supernatural*, but divelliſh; and therefore they belong to Witchcraft, and pious Chriſtians are prohibited to practiſe them: As likewiſe all ſuch means, as are contrary to the Holy *Scripture*, Gods Word and Commandements, are juſtly rejected and refuted

futed by the true natural Cabalists. I do speak this, that you may make a due difference, and a certain order of Natural, Supernatural, and not Natural things.

Of the number of Supernatural things are likewise all water Spirits, as *Syrens*, *Succubi*, and other water Nymphs, and what belongs to them. As also the Spirits that are inhabitants of the Earth, and those of the Fire, which are heard, seen, and perceived; which bring sometime tidings of death, or some other mischance; and sometimes do shew, in certain places, riches and treasure, by their Apparition. To which you may add the Spirits of Fire, which do appear in the shape of Fire, or form of a burning Candle; which indeed are all Spirits, and have impalpable bodies: but they are not such Spirits as those Spirits of Hell, which do hunt after Mens souls, as the most precious jewel, as hellish Lucifer, the Devil and his complices do, which have been cast out with him: But they are such Spirits, which above Nature are the objects of Mens admiration, and live only by the Elements, and are sustained and fed by them, and with the dissolution of this Terrestrial World, will be annihilated and vanish away, because there is no redeemed soul in them. I shall not insist longer upon this, but leave a further declaration of these circumstances for another occasion, when I shall give you a singular account of Visions, and Shapes, and Spiritual Apparitions, which by the greater part of the World are accounted to be not Natural, and yet are truly Natural, but they are found Supernatural in their operation and wonderful quality.

For the further confirmation of my purpose, I

do ſay, that there are many things to be found in Medicine, which do ſhew forth and perform their operation Supernaturally, after a magnetical manner, working only by an attractive ſpiritual power, which is attracted through the Air; becauſe the Air is the *medium* betwixt the Medicine and the diſeaſe or diſtemper. Like as the Loadſtone always longeth for, and turneth it ſelf to its Star, though this Star be many thouſand miles diſtant from it, yet is the ſpiritual operation and affection ſo powerful betwixt theſe two, that they are drawn together by that *medium*, the Air, at ſo great and vaſt a diſtance. But becauſe this attractive Power is generally acknowledged by all Men, it is grown a meer Cuſtome, and ſo it is held, and nothing more of abſtruſeneſs obſerved, what the original is of this operating power.

In like manner may diſtempers and ſores be cured and healed, though the Patient and the Phyſician be far enough diſtant one from the other not by Benedictions or Conjurations, and other unlawful prohibited means, which are contrary to God and Nature; but by ſuch means, wherein there is a magnetical attractive power to perform ſuch things. As when a Patient goeth away, and leaveth the Weapon wherewith he hath been wounded, or ſome of the blood which iſſued forth from the wound, with the Phyſician; if he do proceed orderly uſing the right means, as one uſeth in binding up and dreſſing of a wound he will certainly recover his former health. This is no Witchcraft, but this healing is performed by the attractive power of the Medicine, which by means of the Air is conveyed to the wound

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and thereby cleansed, for the performing of this spiritual operation.

These Expressions will seem hard to many, and impossible to Nature, and many will say this Relation is against Nature, whereby they will be moved to dispute and to argue this question, whether it be Natural, or no? whether it be Possible, or no? or whether this Cure be not Witchcraft?

I shall compose this difference thus: That this Cure is Natural, but the operation of the Cure is Supernatural and Spiritual, because it is performed only in an attractive incomprehensible manner. And that this manner of curing or healing is no Witchcraft, I do demonstrate thus, because it is not mixed with any Witchcraft, nor any other means, which are either unnatural, or contrary to God the Creatour, and his holy alone saving Word; but only Natural, out of their Supernatural, invisible, incomprehensible, spiritual, and attractive power, which hath its original from the Stars, and performeth its operation through the Elements.

Lastly, That this Cure is no Witchcraft, I do prove thus; because the Devil takes rather a delight and pleasure in the sad mischances of mankind, than that he should administer any help for the wellfare of Men: which besides he cannot possibly perform without Gods providence and gracious permission.

Much more might be written of this magnetical form, but to prevent divers errors, I will let it alone, till I come to speak something *de Miraculis Naturalibus*, or Natural Miracles of the World.

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Thoſe groſs and ſilly Head-pieces, which nevertheleſs do account themſelves to be very wiſe Maſters of Philoſophy, and all ſuch as have not the perfect uſe of their ſences, cannot find any difference in theſe things. But he that is wiſe and underſtanding, knoweth to diſtinguiſh the Natural from the Supernatural. For do but obſerve and conſider this ſimilitude, to demonſtrate the truth of this thing by a rude example, that there are found many beaſts, which die in the Winter, and lie dead, ſo that there is no life to be diſcerned in them: But as ſoon as the warm Summer doth draw nigh, the natural heat giveth them a new life, that the reputed Carcaſe is fully revived in the ſame ſubſtance, it hath had in its living motion. Like an Herb, which dieth in Winter, and doth appear new and freſh again in the Spring. Now the dying of ſuch things is to be counted Natural, but the reſtoring them to a new life is in its knowledge Supernatural. But becauſe Men are uſed to theſe things, therefore the leaſt part of them doth regard that which deſerveth a further enquiry, and give over the thoughts of things both Natural and Supernatural.

Moreover, the greateſt part of Men do paſs by inbred and natural diſpoſitions, which are likewiſe Supernatural; as alſo abortions, and ſuch as bring ſome tokens with them into the World, which indeed are Natural, but through the occaſioned imagination ſhew themſelves Supernatural, which ſupernatural form, and ſupernatural impreſſions have been produced by the Mother of the Child through thoughts ariſing, which unawares, and as it were by accident have happened unto her. As we do ſee and find many a time, that many

Men

Men have naturally imbred gestures, which they are never able to leave, though they endeavour it never so much. This imbred thing is Natural, but the conception in the Mothers womb, caused by the imagination of such a thing, is Supernatural, and subject to that which is made by the impression of Heaven.

Finally, if you will say that it is not true, that any one can defend that which is Supernatural, with certain grounds and reasons, except he hath learned the Natural, which hath its original and form from the Supernatural; yet he will (after he hath studied it) by a certain invented experiment be capable to demonstrate that he is a conquerour of those that will not believe that which is Supernatural, and confute those that do presume to dispute of Natural things, and because they are ignorant of the foundation, do nothing but talk idlely, and quarrel unprofitably.

CHAP. II.

Of the first Tincture, the Root of Metal.

TO return to my purpose and undertaking, which is to discourse by Gods permission, and to give an account of the first Tincture, the Root and Birth of Metals and Minerals; it is to be observed, that the Tincture, which is the Root of all Metals, is likewise a Supernatural flying fiery Spirit, having its sustenance in the and looking naturally for its habitation in the Earth and Water, where it may rest and work. And this Spirit is found in all Metals, and more abundant in other Metals than Gold: For the Gold is very close,

cloſe, ſolid, and compact, by reaſon of its well digeſted, ripened, and fixed body; therefore it can no more enter into the body, than the body doth need. But other Metals have not ſuch a fixed body, but their pores are open and diſperſed, therefore can the tinging Spirit abundantly more penetrate and poſſeſs them; but becauſe the bodies of other Metals are unfixed, the Tincture likewiſe cannot ſtay with theſe unfixed bodies, but muſt go out of them. And being the Tincture of Gold doth in no other Metal abound more than in Iron and Copper, as Husband and Wife, their bodies are deſtroyed, and the tinging Spirit from thence expelled, which breedeth much blood in the opened prepared Gold, and by its feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink, it taketh up its own blood, doth dry it up through its own internal fire, with help and addition of a moiſt fire, and is again a conqueſt, which doth fix, nay, produceth the higheſt fixedneſs, ſo that the Gold becometh a high fixed Medicine, and cannot make a body again, by the reaſon of the ſuperabundant blood, except there be added to it a ſuperfluous body, into which the abundant fixed blood doth diſperſe it ſelf, which joyned metallick body is penetrated by the exceeding great heat of the fixed blood of the Lion, like fire cleanſed from all impurity, and immediately ripened to a perfect maturity and fixedneſs: That thus the Servant enricheth firſt his Lord and Maſter, becauſe the Lord cannot ſpare of his cloth to give away, by reaſon that Nature hath granted him but one only Suit of Honour; and the King can diſtribute again the Inheritance, and Court-

cloths

cloths of his Kingdome to his Servants, after he hath first taken and gathered the Tribute of his Subjects; that so the Master and Servant may stay and continue together. Nor need you to wonder at this, that the King must borrow of his Servants, because their bodies are not fixed and permanent, for they take up much, and can keep but small credit. But if the King can participate of it, he can better overcome heat and frost, than the leprous Metals. And thus he becometh by this participation a Regent and Conquerour, particularly of all others, with great victory and triumph of riches and health to a long life.

I hope you have understood and learned enough for the beginning of this discourse of Natural and Supernatural things, and the first Tincture, the Root of Metals and Minerals, whereupon the Corner-stone is placed, and the true Rock in general is founded, wherein Nature hath placed, and concealed, or buried her abstruse and deep hidden gift, *viz.* in the fiery and tinged Spirits, which Tincture they got from the starry Heaven, by the operation of the Elements, and are made able further to tinge and to fix, that which had no tincture, and was unfixed before: because that *Lune* wanteth the suit of the golden Crown, together with the fixedness, as also *Saturn*, *Jupiter*, and *Mercury*. And though *Mars* and *Venus* do not want this clothing, but may communicate the same to the other five; yet do I say, that they can do nothing for the gaining of riches without the Lion, because they are not for their need, provided with the fixedness of their Mercury, and the flexibleness of their Salt; except the Lion hath overcome them in the fight, and they

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are notably mended and bettered which meliora
tion lyeth hidden in the ſignate Star, or the
Load-ſtone, from which all the Metals have re
ceived their gifts.

I do proceed, and in Specie paſs to the birt
and to the generation, how the *Archæus* dot
ſhew and pour forth its power, and diſplayet
it, by which all the Metallick and Mineral form
are expoſed to the view, and are made forma
palpable, and corporeal, through the Minera
incomprehenſible flying, fiery Spirits. Further
more, you are to know, and with all diligence t
obſerve, not to paſs by with oblivion that whic
is of great concernment, nor to look over tha
which is moſt advantagious, and on the contrar
to note all along the meer writing, not regardin
the drift and ſcope: For of that I do write here
the higheſt will be undoubtedly accounted and e
ſteemed by many the loweſt, and the ſligheſt th
higheſt myſtery.

Firſt of all you are to know, that all the Me
tals and Minerals of the Earth have one onl
Matter, and one only Mother, by which they i
general altogether have received their conceptio
and perfect bodily birth. And this Matter
which cometh from the Center, doth divide i
ſelf in the beginning into three parts, to produc
ſome corporeal thing, and a certain form of eve
ry Metal. Theſe three parts are fed and nouriſh
ed by the Elements in the Earth out of its body
till they become perfect. But the Matter, whic
hath its original from the Centre, is framed b
the Stars, wrought by the Elements, formed b
that which is Terreſtrial, and is a known Mat
ter, and the true Mother of Metals and Minerals,

and

nd is such a Matter and Mother, out of hich Man himself hath been conceived, born, ourished and made corporeal : And may be altogether compared to the middle World ; for hatsoever is in the great World, that is likewise the little, and whatsoever is in the little World, at is likewise in the great : And thus what is in e great and little World together, that is found kewise in the middle World, which joyneth the eat and the little World, and is a soul, which oth unite and copulate the spirit with the body. his Soul is compared to Water, and is indeed a ght true Water, yet doth it not wet like o her ater, but it is an heavenly Water, found dry in Metallick liquid substance, and a Soul like Wa-r, which loveth all Spirits, and doth unite them ith their bodies, and bringeth them to a perct life. Therefore it is certain, that the Water a Mother of all Metals, which being heated by warm Aereal fire, as is the Spirit of Sulphur, ingeth life into the Terestrial body through its pening, wherein the Salt is apparently found, hich doth preserve from putrefaction, that noing may be consumed by corruption. In the ginning, and in the birth is wrought first of all e Quick-silver, which yet lyeth open with a btil coagulation, because there is but little of e Salt communicated to it; whereby it shewth more a spiritual, than a corporeal body. Other etals, which are all derived from its Essence, d have more Salt, which maketh them corpol, do follow after this. I begin with the Spit of Mercury.

CHAP.

CHAP. III.

Of the Spirit of Mercury.

ALthough I do uſe a peculiar ſtile in my Wri ings, which will ſeem very ſtrange to many yet there is ſufficient cauſe for it. It is ſufficien I ſay, to inſiſt upon my Experience, and not t regard other mens idle ſpeeches, becauſe I hav attained to the knowledge of theſe things, an ſeeing goeth always before hearing; and tha which hath its foundation is preferred before tha which hath no ground at all. Therefore, I ſa that all viſible, and palpable things are made ou of the Spirit of Mercury, which is beyond a the Terreſtrial things of the whole World, and a things are made out of it, and have their orig nal from it. For therein is all to be found, tha can do all, what the Artiſt doth deſire to enqui into. It is the Principle to work Metals, bei made a ſpiritual Eſſence, which is a meer Air, an flyeth to and fro without Wings, and is a movi Wind, which after its expulſion out of its hab tation by *Vulcan*, is driven into its *Chaos*, in which it entreth again, and doth reſolve it ſe into the Elements, where it is attracted by t Stars, after a magnetical manner, out of lov from whence it went forth, and was wrought o before, becauſe it deſireth to be united again wi its like. But when this Spirit of Mercury can taken, and made corporeal, it doth then reſol it ſelf into a body, and becometh a clear, fair, a tranſparent Water, which is true ſpiritual Wat and the firſt Mercurial Root of Minerals and M

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als, spiritual, unperceiveable, incombustible, without any commixtion of the Terrestrial aquosity. It is that heavenly Water, of which much hath been written. For by this Spirit of Mercury all Metals may be, if need requireth, dissolved, opened, and without any corrosive reduced or resolved into their first *Matter*. This Spirit reneweth both Men and Beast, like the Eagle; consumeth whatsoever is bad, and produceth a great Age to a long life. This Spirit of *Mercury* is the chief Key of all my other Key's, of which I have written in the beginning. Therefore will I call; Come ye blessed of the Lord, be ye anointed with Oil, and refreshed with Water: Embalme your bodies, that they may not putrifie, get a bad sent and stink: For the heavenly Water is the beginning, and the Oil a medium, which doth not burn, because it is made out of a spiritual Sulphur; and the ballsome of Salt is corporeal, which is united with the Water by means of the Oil: whereof I shall give you hereafter a more ample account, where I do intend to speak and to write, something more concerning these things.

And to declare further the Essence, *Matter* and form of this Spirit of *Mercury*; I must tell you, that its Essence is soul-like, its *Matter* spiritual, and its form terrestrial, which yet must be understood by some incomprehensible thing. These are indeed hard words and expressions, and there are many that will think, that these are vain and idle repetitions, and strange sayings, which do produce nothing else but strange thoughts. It is true, I confess, they are strange, and do require strange people that will understand the meaning of them. It is not a thing written for Country-

men, how they muſt greaſe their Wagons: Nor is it a ſpeech for thoſe, which have not got the knowledge of this Art, though they imagine themſelves to be never ſo wiſe. But this man alone I do repute to be learned, which beſides the Word of God, doth make enquiry by a true knowledge into Terreſtrial things, which come under the judgement of reaſon, and learneth to know the darkneſs out of light, and to chuſe the ſeeming bad before the good.

Touching the beginning of this Spirit of Mercury, this is needleſs to know, becauſe it is of no benefit, nor can it do you any good. But obſerve, that its beginning is ſupernaturally from Heaven, the Stars, and Elements, granted in the beginning of the firſt Creation, to enter further into a Terreſtrial being. And becauſe this is needleſs, as I have told you, leave that which is Heavenly to the Soul, and apprehend it by Faith; that which is of the Stars, let likewiſe alone, becauſe ſuch impreſſions of the Stars are inviſible ane incomprehenſible; the Elements have already brought forth this Spirit perfect into the World, through the nouriſhment of it, therefore do not medd.e with them neither; for no man can make any Element but the Creatour alone; and inſiſt upon thy Spirit already produced, which is both formal and not formal, comprehenſible and incomprehenſible, and yet doth appear viſibly, and you have the firſt Matter, out of which are grown all Metals and Minerals, and is one only thing, and ſuch a Matter, which doth unite it ſelf with the Sulphur of the next following Chapter, and is coagulated with the Salt of the fifth Chapter, ſo that it becometh one body and a per-

a perfect *Medicine* of all *Metals*, not only to generate in the beginning in the Earth, as in the great World, but also, with help of a moist fire, to change and transmute together with the augmentation in the little World. Let this not seem strange to you, because the most High hath thus permitted it, and Nature hath wrought it.

There are many in the World which will not believe this, and do think it impossible, that vilifie and despise these mysteries, which they in no wise understand. Those may continue in their folly like Asses and Blockheads, till they are illuminated, which doth not happen without the will of God, but cometh by his Providence. But wise and experienced *Men*, which have wrought in the sweat of their Brows, will bear me witness, and confirm the truth; and likewise avouch, that they really believe and think, that whatsoever I do write here, is nothing but truth, as true as Heaven and Hell is made and ordained for the elect and damned, for a reward of good and evil. I do not write with my Hands only, but my Heart and Soul doth compell and urge me to do it, because that many conceited, illuminated, reputed skillful worldlings do hate, envy, disparage, rail at, and persecute this mystery to the outmost skin, or to the inmost kernel, which hath its original from the centre. But I am sure, that time will come, when my marrow is vanished, and these bones of mine is dried up, that some people will sincerely take my part, though I am in my Grave, and would be willing to fetch me from the dead, if God would permit it, but that will be a thing impossible. Therefore I have left them in writing, whereby their faith and confidence will have

a ſeal of certainty and truth, to bear witneſs of me, what hath been my laſt Will and Teſtament, which I have left to the poor, and to all the admirers of myſteries. Though it did not become me to write ſo many things, yet could I not, without doing hurt to my ſoul do otherwiſe, then to drive a glance and brightneſs through the clouds, that the day may appear, and the obſcure night, together with the cloudy and dark tempeſts may be diſperſed.

But how the *Archæus* worketh further by the Spirit of *Mercury* in the Earth, or in the veins of the Earth, you are to underſtand, that after the Spiritual ſeed is framed from above by the impreſſion of the Stars, and fed and nouriſhed through the Elements, this ſeed is changed into, and is become a Mercurial water: as in the beginning the great World likewiſe was made of nothing; for the Spirit moved upon the Water, and thus was this cold, wateriſh, and terreſtrial Creature revived to life by an heavenly warmth. It was in the great World the power of God, and the operation of the light of Heaven; in the little World likewiſe the power of God, and the operation by his divine and holy breath to work in the Earth. Furthermore, the Almighty did grant and ordain means, for the performing of the ſame, that the Creature might get power to work upon another creature, and one might help and promote the other, for the performing and perfecting of all the works of the Lord. Thus was granted to the Earth an influence to generate by the Luminaries of Heaven, and likewiſe an internal heat to warm & to ripen that which was too cold for the earth, by reaſon of its aquoſity

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and thus to every Creature a peculiar Genius according to its kind; that so there is raised a subtile sulphureous steam by the starry Heaven; not a common, but another clarified, clean, and pure steam, separated from others, which doth unite it self with the Mercurial substance; by which warm property in a long time the humidity is dryed up by little and little, and then the soul like property being joyned with it, which giveth the body and ballsome of maintenance, and worketh before too upon the earth by a spiritual and starry influence. Thus happeneth then a generation of Metals, according to the commixtion of the three Principles, and according as they take in more or less of these three, so the body is formed. If so be the Spirit of Mercury is directed and formed from above upon Animals, then is there produced an Animal Being; but if it seizeth upon Vegetables, a Vegetable work is brought forth. And if it falls upon Minerals, by reason of its infused nature, there will spring thence Minerals and Metals. Nevertheless, every one is differently wrought: The Animals by another form by themselves, the Vegetables after a manner proper to themselves, and the Minerals likewise on another fashion, every one after a singular way: whereof in specie much more might be written, and a more full and exact relation might be made.

Here may be justly demanded, how this Spirit of Mercury may be had and obtained, or how it is to be made, and which way, and after what manner it may be prepared, that it may cure distempers, and change and alter all Metals of the ignobler kind, as they are generated in the little

World, by a tranſmutation and augmentation of their ſeed? Many will expect an anſwer to this queſtion, which I ſhall not keep back from them, but faithfully diſcover, as much as I have leave by Gods command and judgement, in the manner as followeth.

Take in the Name of the Lord red Mineral quickſilver, which looketh like Cinnaber, and the beſt mineral Gold that can be gotten; take an equal quantity of them both, and grind them together, before they have been in any fire; pour upon them an Oil of Mercury made by it ſelf, out of the common putrified and ſublimed Quickſilver; digeſt them for a month, and you will have an Extraction, which is more heavenly than terreſtrial. Diſtill gently this Extraction in *Balneo Mariæ*, and the Flegme cometh over, and the ponderous Oil remaineth in the bottome, which taketh up into it ſelf all Metals in a moment. Add to this three times the quantity of Spirit of Wine, circulate it in a Pelican till it becometh blood-red, and hath recovered an incomparable ſweetneſs. Pour off the Spirit of Wine, and add to it freſh Spirit of Wine. Repeat this ſo long, till the whole matter be diſſolved into an exceeding ſweet and ruby colour tranſparent liquor, which mingle afterwards together. Pour it upon white calcined Tartar, and diſtill it with a ſtrong fire in Aſhes, and the Spirit of Wine remaineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Su'phur Solis, together with its Salt, whoſoever ſhall bring them over thus joyned and united together, that they may not be ſeparated in *infinitum*, he will have ſuch

such a work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold by Solution, and is brought in its perfect maturity to a plusquam perfection) to which nothing may be compared, for the preventing of diseases and poverty, and for a rich and superfluous recreation of the body as well as of goods.

This is the way to obtain the Spirit of Mercury, which I have discovered so far, as the Highest Emperour hath given me leave to do. I hope you will use wisely and discreetly my Manual Operations required to this work, and laid open by me, that you may not suffer in Hell fire for my faithful warnings; because the door which giveth entrance to the Kings Court, is unlock'd and opened by one Key alone, which cureth all distempers, as the Dropsie, Consumption, the Gout, the Stone, the Falling-sickness, Apoplexy, Leprosie, and of what name soever they be in general. This is likewise a remedy for all sorts of French-pox, and all other old lasting Sores, as the Wolfe, Tettars, Worm, Fistules, Cancer, Spreading and fretting Ulcers and Holes, as I have discovered to, and hidden nothing from you.

Finally, observe this, that you will make known only this, and no more, that, because any Art hath its beginning and original from the Spirit of Mercury, which is quickned and revived by the spiritual Sulphur, that an heavenly thing doth rise from them together, and with, and by the Salt they become corporeal and formal; but the principle of the Soul, the Spirit, and the Body, you will let it be and continue a Load-stone, as really it is, and cannot be accounted to be any other thing. But the final summ is this, that without the

the Spirit of Mercury, which is the only Key t make the corporeal Gold Potable, the Philoſopher ſtone can never be made nor prepared. Do no object againſt, nor contradict this ſentence, bu keep ſilence; for I will give over ſpeaking, be cauſe ſilence is impoſed upon you and me by th competent Judge, and begin the Execution you ſelf, leaving further enquiry to another, whic hath not as yet pleaded his cauſe.

CHAP. IV.

Of the Spirit of Copper.

THE Star named *Venus* is hard and very diffi cult to be reckoned, as all the Mathematici ans and Aſtronomers muſt bear me witneſs; fo her courſe doth much differ from the other ſi Planets, therefore her Nativity is likewiſe of ano ther nature; becauſe the birth of *Venus* doth po ſeſs the firſt table after *Mercury*. As concernin the generation of Metals, *Mercury* maketh effe ctual, but *Venus* doth incite, and giveth luſt an deſire, together with beautifulneſs, which dot occaſion it. Though I do not eſteem my ſelf, no take upon me to be an Aſtronomer, to whom th account of the heavenly motion is known, be cauſe I ought to ſpend my time in prayers in th houſe of God: Nevertheleſs, that the remainde of the time, after Divine Service is performed may not paſs idlely away, I have reſolved to ſpen the reſt of my time in enquiring into natura things. Thus it is a hard matter to find out wha is produced and brought forth by *Venus*, o whence

whence *Venus* hath taken her beginning and original, because she is clothed to excess, with that she hath no need of; and on the other side must want, that she standeth in need of, as touching her fixedness.

But you are to know, that *Venus* is clothed with an heavenly Sulphur, which doth far exceed the splendour of the Sun, because there is found much more Sulphur in her, then in Gold. But that you may learn, what the matter is of the said Sulphur of Gold, which dwelleth and reigneth abundantly in *Venus*, and of which I have spoke so much, know then, that it is likewise a flying and very hot spirit, which can search and penetrat all, as also digest, ripen, and bring to maturity, *viz.* the imperfect Metale into perfect, which the unexperienced doth not believe. If you ask, how the Spirit of Copper can ripen, and bring to perfection other imperfect Metals, it being it self, in its body imperfect, and not fixed? I answer, as I have told you already, that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burn'd by fire, the guest goeth out of it likewise, and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection, that nothing can drive him out without the Sentence of a peculiar Judge, because he hath taken possession of his habitation like an heir, and hath taken root in that fixed body, that cannot be cast out so easily. The Tincture, which *Venus* hath obtained, is likewise to be found in *Mars*, yea, much more powerful, higher, and more excellent: For *Mars* is the Husband, *Venus* the Wife; whereof I have spoken more

more at large in thoſe Writings of mine concerning them. This Tincture is likewiſe found in Verdigreaſe and Vitriol, as in a Mineral, of which a whole Volume might be written: And in all theſe things there is found a Sulphur, which doth burn, and yet another Sulphur, which doth not burn, which is a wonderful work. The one is white, the other red in the operating birth: but the right and true Sulphur is incombuſtible; for it is a meer and true Spirit, out of which is prepared an incombuſtible Oil, and is indeed the Sulphur out of which the Sulphur of Gold, out of one and the ſame root, is made and prepared. I do diſcover many Secrets, which ought not to be done; but I do not know how to help it. To conceal all, is likewiſe a thing unanſwerable; yet it is good not to do overmuch; as I have deſired in that Proteſtation of mine, not to forget my requeſt.

This Sulphur may be very well called and chriſtened the Sulphur of the wiſe, becauſe in it is found all wiſdome, if you except the Mercurial Spirit, which is to be preferred, and with it, together with the Salt of *Mars* muſt be united through a ſpiritual copulation, that three may be brought to a correſpondency, and be exalted into one operattion.

This ſpiritual Sulphur doth likewiſe and in the ſame manner derive its original from the upper Region, as the Spirit of Mercury doth, but with another form and faſhion, whereby the Stars do ſhew a ſeparation in fixed and unfixed, in tinged and not tinged things. The Tincture doth conſiſt only in the Spirit of Copper, and chiefly of its conſort, and is a meer ſteam, ſtinking and of a very

very ill sent in the beginning: And this mist must be resolved in a liquid manner, that the stinking incombustible Oil may be prepared out of it, which yet must have its original from *Mars*. This Oil is easily joyned with the Spirit of Mercury, and do soon take up all metallick bodies, being first prepared according to the account given by me in my Keys.

I do not keep here any order of the Planets, and that justly, not without some reason; for I do follow their generation, that is, the order and rank which I do follow; because *Venus* hath much Sulphur, she hath been together with *Mars*, digested and ripened sooner than any other Metals; but because they have had but little help from the inconstant Mercury, being he had no room left him to work harder, by reason of the superabundant Sulphur, they could not receive or obtain a melioration of their unfixed bodies Now will I discover a mystery to you, that *Gold*, *Venus*, and *Mars*, have in them one and the same Sulphur, one Tincture, and the same Matter of their Tincture, which Matter of the Tincture is a Spirit, a Mist, and Fume, as hath been said before, which hath penetrated, and doth penetrate all bodies: If you can bring it into captivity, and do acuate it with the Spirit, which is found in the Salt of *Mars*, and then do joyn with the same the Spirit of Mercury, according to their weight, and do separate them from all impurity, that they become sweet, and sweet-smelling, without any corrosive, you have then a Medicine, to which nothing in the World may be compared; if you ferment this Medicine with the shining Sun, you have made an ingress, which is penetrant to work and to transmute all Metals.

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O Eternal Wisdom, what thanks must be rendred unto thee, for these great mysteries, which yet the children of Men do not regard at all, and do scorn to enquire, and to learn what thou hast hidden in Nature. They see it with their eyes, and do not know it; they hold it in their hands, and do not comprehend it; they touch and handle it, and do not know what they have, or what they make, because the inward part is concealed from them.

I will lastly really, out of love to God, discover yet this unto you, that the root of the Philosophical Sulphur, which is an heavenly spirit, together with the root of the spiritual supernatural Mercury, and the principle of the supernatural Salt is in one, and is found in one Matter, out of which the Stone, which hath been before me, is made, and not in many things; although the Mercury be drawn by it self by all the Philosophers, and the Sulphur by it self, besides the Salt a part. That so Mercury is found in one, and the Sulphur in one, and the Salt in one. Notwithstanding all this, I do tell you, that this is to be understood of their superfluity, which is found most in every one, and particularly in many ways may be used profitably, and prepared to a Medicine and transmutation of Metals. But the universal, as the greatest treasure of terrestrial knowledge and wisdome, and of all the three Principles, is one only thing, and is found in one only thing, and drawn out of it, which can reduce all Metals into one only thing, and is the true Spirit of Mercury, and the soul of Sulphur joyned together with the spiritual Salt, inclosed under one heaven, and dwelling in one body, and is the Dragon and the Eagle, it is the

155

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king and the Lion, it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its consorts.

O blessed Medicine, granted by God thy Creatour! O heavenly Loadstone of that great attractive love! O bountiful substance of Metals, how great is thy power, how unsearchable is thy virtue, how stout is thy constancy? He is blessed upon earth, that hath got a real knowledge of thy light, which the World taketh no notice of. He shall not suffer poverty, no distemper shall touch him, no disease shall do him any hurt, till to the prefixed time of death, and to his last hour, which the King of Heaven hath set and prefixed. It is impossible for all the tongues of Men to express and to declare the wisdome, which is laid in the treasure of this fountain. All the Oratours must become dumb, and be brought to confusion, may be astonished and made uncapable of speaking any thing, if they should behold and know this supernatural Majesty. And I am amazed my self, when I do think and consider, that I have revealed so many things; but I hope with my prayers to prevail with God, that he may not lay this to my charge as a mortal sin, because I have begun this work in his fear, have obtained it by his mercy, and have revealed it to his glory and praise.

O most Holy and everlasting Trinity, I do give unto thee both with my heart and mouth, praise, honour, and glory, for that thou hast revealed to me the great wisdome of this terrestrial World, besides thy Divine Word, whereby I have got the knowledge of thy Almighty power, and supernatural

tural miracles, which men will not acknowledge I do most humbly beseech thee to grant unto me further prudence and knowledge, to make use of their power and virtue with perpetual thanksgiving to thee, to the benefit of my neighbour and to my own wellfare as well spiritual as corporal. That so thy Name may be praised, magnified and glorified, for all thy creatures both in Heaven and on Earth, and my enemies may acknowledge that thou art a Lord full of infinite wonders, that they likewise once may repent and be converted, and not perish in the darkness of falshood. So help me and us all God the Father, God the Son, and God the Holy Ghost, exalted above all in his Throne, Glory, Power, and Majesty; whose wisdome hath neither beginning nor end, and before whom all the Creatures, heavenly, terrestrial and hellish, with fear do shake and tremble, blessed and praised for evermore, *Amen*. O Seraphin, O Cherubin, how great are thy wonders and works, look in mercy upon thy Servant, and turn thine anger from him, because he hath revealed these things.

Concerning the generation of Copper, the Reader is moreover to know and to observe, that the Copper is generated out of much Brimstone, but its Mercury and Salt are equal in the same, for there is neither more nor less in quantity of one and the other to be found. Now because the Brimstone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tinging redness, which great redness, hath so possessed the Metal, that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further

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o know, that the form of *Venus* body is of the me condition that a Tree is of, which hath and oth yield abundance of gum, as is the Pine and r-tree, with other sorts of Trees more, which um is the Sulphur of the Tree, which drives t sometimes this Gum at the sides of it, by rea- n of its too great abundance, and because it nnot harbour it all. Such a Tree now, that is nged with so much fatness by Nature, and the pening of the Elements, burneth and taketh fire mediately; neither is it heavy, and is never so rable as Oak, and the like hard wood, which is lid and compact, and hath not its pores so open, that sort of light wood, that the Brimstone ight abundantly reign in it. But therefore hath e Oak-wood more Mercury, and a better Salt, an the Pine or Fir-tree. And such wood is ne- r so much apt to swim upon the Water, as the r-tree is, because it is close, solid, and compact, at the Air in it cannot bear it up. The same is be understood of Metals, but especially of old, which, by reason of its much fixed and ell ripened quick-silver, hath a most solid, com- act, close, fixed, and invincible body, to which either Fire nor Water, neither Air, nor any pu- efaction of the Earth can do any hurt, because s pores are closed up, and the corrupting power f the Elements cannot injure it. Which fixed- ess, and solid, and compact conjunction do de- nonstrate its natural ponderosity, which is not to e found or proved in other Metals, which may e discerned not only by weighing it in a pair of cales, but you will find it likewise, if you put ut a Scrupel of pure gold upon a hundred pound eight of Quick-silver, it will fall presently to

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the bottome, whereas all other ponderous Meta laid upon Quick-ſilver ſwim upon it, and do n ſink to the bottome, becauſe their pores are mo largely extended, that the Air or Wind may pa through them to bear them up.

Furthermore, concerning the Spirit of *Venus* Copper in Phyſick, you are in ſine to obſerve, th it is found very neceſſary and wholeſome in i virtue and efficacy, not only that Spirit which l eth in *Primo Ente*, but that Spirit likew'ſe whic is found in the laſt Matter: Its virtue, powe and operation is ſuch, that in Riſing of the Mo ther it is to be preferred before any Medicin whatſoever; as likewiſe againſt the Falling Sick neſs particularly there is nothing comparable t it. This Spirit hath moreover received a ſingu ral gift to dry up the Dropſie. It preſerveth th blood from putrefaction, and doth digeſt ever thing, that might be againſt, or be hurtful to th ſtomack. It breaketh the Stone, of whoſe Natur it is. Outwardly, it layeth the foundation i Wounds for the cure of them. The Sore calle long ago *Noli me tangere*, and any old Ulcers, b they never ſo deep rooted, it layeth hold upon thei malignity, and uſhereth in a ground for the heal ing of them. Outwardly it doth purifie, an ſearcheth for the certain kernel, where the Cur and the working Medicine may faſten, and have its beginning. But inwardly it ſearcheth and pe- netrateth throughly, and findeth out any malig- nity in the body of Man. It is like to the nobleſt wound-drink; there is no Impoſthume, but it is cured by it.

To ſumm up all, I do ſay, if you have a ſpecial care of this Spirit of Copper, it will work ſuch wonder

wonders both inwardly and outwardly, as will be accounted of all incredible and supernatural. And thus much of the Spirit of Copper.

Lastly, and to conclude all, you are to know, that the Spirit of Copper is a hot Spirit, penetrant and searching, consuming all the bad humors and flegme, both in Men and Metals, and may be justly accounted the Crown of Physick. It is very fiery and piercing, incombustible, yet spiritual and without form; and therefore is capable like a Spirit to further in particular the ignition, digestion, and ripening of things without form.

And if you are a true enquirer into Natures *Arcana*, let this Spirit be recommended unto you, it will never forsake you in any necessities, or wants either of health or riches, if you do exactly observe, and justly administer it. I am in hopes my requests and desires will once find place with, and be heard of many which make enquiry into Nature, and are very desirous to search after, and to learn its secrets. Therefore they will whet their sences, open their eyes, and give leave to their ears to hear, that such things may be learned out of this relation of mine; that never were observed, nor rightly understood before, which are found in this Spirit of Copper both inwardly and outwardly. He that will not give heed to, or observe and understand these writings of mine, hath not found out many mysteries, nor enquired with constancy and truth without me, neither learned or got any profitable knowledge. Therefore no man can pass his verdict upon me, as touching the Spirit or *Vomis*, except he hath turned the Copper, and exactly studied all the se-

cets of its inward virtue, as I have done. If I can get the knowledge of any thing that is better which I am as yet ignorant of, I do moſt earneſtly beſeech you, not to conceal any thing, and his doctrine ſhall be very well rewarded in a thouſand ways. And thus I recommend you to the moſt High Creator. Reaſon cannot always apprehend that wich *Venus* can reach unto. Nor thoughts can quickly find it out, and human wit thruſteth it far from it ſelf. Its Spirit alone will judge all, and the Mercury will then co-operate with it.

CHAP. V.

Of the Generation of Mars, *its Spirit and Tincture.*

Mars and *Venus* have one and the ſame Spirit and Tincture, as the Gold and other Metals have, though this Spirit be found in every Metal, in ſome a greater, in otherſome in ſmaller quantity. It is undeniable, and confeſſed of all that there are divers men, and divers opinions although men in the beginning are made out of one firſt Matter, and generated and born out of one Seed, yet is there a manifold difference of their opinions, becauſe the operation of the Stars hath occaſioned this, and not without cauſe; for the influence of the great World worketh the other, (namely the difference of opinions after it ſelf in the little World; becauſe all the Opinions, Nature, and Thoughts together, with the whole complexion of Man, do derive their origin

original only from the influence of the Stars of Heaven, and do shew themselves according to the Planets and Stars, where nothing can withstand, nor obstruct such an influence, because the generation of their perfection is already performed and brought to a period or finished. For example, a man is naturally inclined to Study, one hath a mind for Divinity, another for the Study of the Law, the third for Physick, the fourth will be a Philosopher. Besides all this, there are many wits, that have a natural inclination for Mechanick Arts; as one turneth a Limner, another a Goldsmith; this man a Shoomaker, that man a Tailor, another a Carver, and so forth, manifold and innumerable. All this happeneth by the influence of the Stars, whereby the imagination is strengthned and founded supernaturally, wherein it resolveth to continue. As we do find, if a man hath once taken up a resolution in his mind, and laid a foundation upon it, that no man is able to bring or keep him from it, that he should not so obstinately stand upon it, death only excepted, which at last closeth up all. The same is to be understood of Chymists and Alchymists, which having got once into the secrets of Nature, do not intend to give them over so easily, except they have more exactly searched Nature, and wholly absolved and finished the study thereof, which yet is no ealie matter. Thus you are likewise to understand of Metals, that according as the infusion and imagination happeneth from above, so happeneth the form likewise; although Metals are altogether called Metals, and are indeed Metals, yet as you have understood by the divers opinions of men, which are altogether men out of

one matter, there may be manifold and divers Metals, of which one hath got an hot and dry, another a cold and moist, another a mixed complexion and nature. Therefore, because the Metal of *Mars* hath before others been ordered by a gross Salt in the greatest quantity in its degree, its body is the hardest, most inflexible, strongest, and courtest, which Nature hath thus granted and appropriated to it. It containeth the least part of Mercury, a little more it hath of Sulphur, but the greatest part of Salt: and from this mixture is sprung its corporeal being, and is thus born into the World, with the help of the Elements. Its Spirit is in operation equal to other Spirits; but if the true and right Spirit of Iron can be discerned, I do really, and not unwisely tell you, that one grain of its Spirit or quintessence, taken and administred in Spirit of Wine, comforteth and strengthneth a mans heart, mind, and courage, so that no fear of any of his enemies may be perceived: It stirreth up a Lion like heart within him, and doth inflame to begin and consummate a fight with *Venus*. If the Conjunction of *Mars* and *Venus* doth rightly happen in a certain constellation, they have success, victory, and conquest, both in love and sorrow, in fights and peace, and will continue of one mind, though the whole World should bear a spleen and enmity against them. But because I am an Ecclesiastical man, I have subjected my self to spirituality, and have recommended my soul to God, without enticing of humane concupiscence, and allurements of the lust of the flesh, which being unpermitted, prepare away to Hell; but Gods command, fear and permission of the will of men, licenced by

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his command, make the way ready for Heaven, if they do persevere in the true worship of, and the true and lively faith in the Throne of Grace, the Mediator and Intercessor Jesus Christ our Saviour. This Spirit cureth, dispelleth and healeth wonderfully all Martial distempers, as the Dysentery or Bloody-flux, the Courses of Women, white and red, any looseness and open sores in the Legs, Bones, and the whole Body, together with all such distempers both inward and outward, by what name soever they may be called, as are occasioned by bloody *Mars*, the names whereof I shall forbear to recite, because these distempers and diseases, which are subject to *Mars*, and under his jurisdiction, are confessed by and known to experienced and skillful Physicians.

This Spirit of Iron being rightly discerned and known, hath a secret affinity with the Spirit of Copper, that they may be so joyned together, that there riseth one only matter from them, of one and the same operation, form, substance, and being, which will cure and relieve the same distempers, and transmute the particularities of Metals with profit and honour. But Iron together with its virtue ought properly to be considered in the manner following, that it hath a terrestrial body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver, and inwardly to the constipation of the body; which yet is not always beneficial to use, neither in a Mans body inwardly and outwardly, nor yet as concerning Metals. Because there is no great advantage to be made *per se*,

NB Spirit of Mars Bonus

Bona opus

NB

without the known right means, which do belo
to Natures ſecret knowledge.

I muſt remember one thing more, that t
Loaſtſtone and the true Iron are almoſt of one a
the ſame uſe in bodily diſtempers, and are alm
of one and the ſame Nature, even as it is accor
ing to a Divine, Spiritual, and Elemental ſen
betwixt the Body, its Soul, and the Chaos, out
which the Soul and Spirit are gone, the Body
framed laſt of all out of that compoſition. W
ſhall we do now, the ignorant and rude will n
apprehend it, thoſe as underſtand ſomething w
take no notice of my writings, and thoſe Natu
ſurpaſſing Wits will find fault. Here I do wa
ſome advice, for I would fain find out a way, th
all theſe mighty wiſe men might continue n
friends: Which I ſhall declare to you thus, tha
becauſe the Argument it ſelf doth declare a
pronounce the ſentence and concluſion, there t
reſolution remaineth open, and cannot come fu
ther under any judgment of the mind, but mu
bedeclared, reſolved, retained, and ſignified by
ſelf.

Finally, obſerve this in this Chapter, that n
Houſe-keeping can be rightly and conſtantly pe
formed betwixt a married couple, where on
party will turn and drive the Chariot towards th
Eaſt, the other towards the Weſt: For they poſſibl
cannot draw after this faſhion, the ſaid Chariot i
an equal poiſe, whence there ariſeth a great di
ſenſion and hinderance to obtain that which the
imagined. But if ſuch Married Perſons do in
tend to govern their Houſe well, they muſt be o
one ſpirit, one opinion, one mind, and virtue t
perform and act all, that is in their hearts an
mind

inds to work one with the other, if so be their ve and faithfulness is perfect. For want of one f these parts, the three Principles are not right y together. For Mercury is full of cowardise, nd too little, as concerning constancy and fixed- ess. Sulphur is too little, it cannot heat the bo- y of love, it being too much quenched. And he Salt hath not its due, fit, and natural kind nei- her, but is too hard, and too much, and there- ore is the cause of a hard coagulation, is sharp nd fretting, and doth not shew it self by fidelity nd constancy. This is the course of this World, nd the World is big of this vice, for there is but ttle constancy, small love, and less fidelity. This hilosophical example, I hope, will not be mis- onstrued, because *Syrach* extolleth and dispraiseth the faithfulness and malice of a false woman, nd both in a different manner. With this I bid *Mars* farewell, because no man knoweth to distinguish things of one and the same nature, much ess such as are of a different, but he which hath hus observed them, and hath made a strict enquiry into their nature and properties, and by such curate enquiries hath found them out and learned hem. God the Father of Heaven, and the everasting power, which yet was from the beginning, eparate us in such a manner, that this terrestrial nd corruptible body may attain unto, receive and comprehend the heavenly, spiritual, and incorruptible clarification.

If you cannot discern and know Iron by it self, give it a help meet for it. Judge then, and you will discover its power. ✗

CHAP. VI.

Of the Spirit of Gold.

THe brightneſs of Heaven hath now co
manded me to change my Pen, to diſcove
thing of Fortitude and of Conſtancy, becauſe
Sun is a burning conſuming fire, hot and d
wherein there is a true power of all natu
things, which power of the Sun worketh w
dome, riches, and health. My heart is ſei
upon by ſorrow, and my ſpirit within it ſelf
cometh aſtoniſhed, to manifeſt and to bring
light ſuch things, as have not been diſcovered a
commonly laid open before me, and to rev
that which hath been buried in the depth w
very great ſecrecy. Notwithſtanding, if I do
into my ſelf, and examine my conſcience, I co
not find any other alteration to turn my mi
and to bring it upon ſome other deſign, wh
might obſtruct my former reſolution, But I ſh
ſpeak with diſcretion, and write with pruden
that no evil may be occaſioned by it, but rath
ſome grateful good obtained, which I have de
vered in the ſame manner, as other Philoſoph
have done before me.

Obſerve well, and having fix'd your thoug
put aſide all theſe ſtrange things, which are n
ſerviceable to your ſpeculation of Philoſophy, b
rather do deſtroy that advantage, which you ha
ſo earneſtly ſought for. Know then, that if y
do earneſtly long for, and heartily deſire to
this golden Load-ſtone, your prayers firſt of
muſt be rightly made to God, in true knowled

contrition, sorrow, and true humility, for to know and to learn the three different Worlds, which are subject to humane reason; as there is the superceleſtial world, wherein the immortal ſoul keepeth its ſeat and reſidence, beſides its firſt original, and is by Gods creation the firſt moving ſenſibility, or the firſt moving ſenſible ſoul, which of a ſupernatural being hath wrought a natural life; and this ſoul, and this ſpirit, is the root, and the firſt fountain, and the firſt Creature exiſting in the life of any thing, and the *primum mobile*, which hath been controverted ſo much by learned and very wiſe men. Furthermore, obſerve likewiſe the ſecond Celeſtial World, and take very good notice of it, for therein do reign the Planets, and all the heavenly Stars have their courſe, virtue, and power in this heaven, and do perform therein their ſervice, for which God hath placed them there, and do work in this their ſervice by their Spirit, both Minerals and Metals. 512

Out of theſe two Worlds ariſeth another different World, wherein is found and comprehended, what the other two Worlds have wrought and produced, out of the firſt ſuperceleſtial World is derived the fountain of life, and of the ſoul: From the ſecond Celeſtial World doth ſpring the light of the Spirit: And from the third, the Elemental World, cometh the invincible, heavenly, yet ſenſible fire, by which is digeſted and ripened that which is comprehenſible. Theſe three matters and ſubſtances do generate and bring forth the form of Metals, amongſt which Gold hath the pre-eminency, becauſe the Sydereal and Elemental Operation hath mellowed and ripened the Mercury in this Metal the more ſubſtantially, to a

ſufficient

ſufficient and perfect maturity. And as the Seed of a Man doth fall into the Womb, and toucheth the *Menſtruum*, which is its earth; but the Seed which goeth out of the Man into the Woman, is wrought in both by the Stars and Elements, that it may be united and nouriſhed by the Earth to a generation: So you are likewiſe to underſtand, that the ſoul of Metals, which is conceived by an unperceiveable, inviſible, incomprehenſible, abſtruſe, and ſupernatural Celeſtial compoſition, as out of Water and Air, which are formed out of the Chaos, and then further digeſted and ripened by that heavenly Elemental light and fire of the Sun, whereby the Stars do move the Powers, when its heat in the inward parts of the Earth, as in the Womb is perceived: For by the warming property of the Stars above, the Earth is unlockt and opened, that the infuſed ſpirit of the ſame may yield food and nouriſhment, and be enabled to generate ſomething, as Metals, Herbs, Trees, and Beaſts, where every one particularly bringeth with it its Seed for a further multiplication and augmentation. And as the conception of a Man is ſpiritual and heavenly, whole ſoul and ſpirit by nouriſhment of the Earth in the Mothers Womb, are formally brought up to a perfection: So likewiſe it is to be obſerved and underſtood in every particular of Metals and Minerals. But this is the true ſecret of Gold, *viz.* to inſtruct and teach you by an example and ſimilitude, whereby the poſſibility of Nature, and its myſtery is to be found in the manner following. It is probably true, that the heavenly light of the Sun is of a fiery property, and of a fiery being, which the moſt high God, as Creator of Heaven

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and Earth hath granted to it, through an heavenly, constant, and fixed sulphureous spirit, for the preservation of its substance, form, and body; which creature by reason of its swift motion and course, through its swiftness is inflamed, and set on fire by the Air; which inflamation will never be extinguished, as long as the motion doth last, and the whole created visible World doth continue and endure, nor in the least diminished in its power: because there is no combustible matter exstant, which might be given to it, whose consumption might cause the decay of that great light of Heaven. So is Gold by the Superiour of its Essence thus digested and ripened, and is become of such a fixed invincible nature, that nothing at all can hurt it; because the upper fixed Stars have penetrated the lower, that the lower fixed Stars, by reason of the infusion and grant of the upper, need not to give place to their equal; because the lower hath received and obtained such a constant fixedness from the upper. This now is very well to be noted and observed, as concerning the first matter of Gold.

I must alledge yet another similitude according to the manner of Philosophers, of the great light of Heaven, and of that small Fire, which being terrestrial is here kindled every day, and is made to burn before our eyes. Because that great light hath a magnetical likeness, and an attractive loving power with that small fire here upon earth, which yet is without form and impalpable, and found only spiritual, invisible, insensible, and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for, and bear-

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cth an affection and inclination to the little fire which is terreſtrial, by reaſon of the ſpiritual Air whereby both are agitated, and preſerved from their utter ruin and deſtruction. For do but conſider, as ſoon as the Air, through great moiſture or humidity, which it hath attracted and taken in conceiveth any corruption, that ſo through miſts and further coagulation and conjunction, clouds are generated, the beams of the Sun are hindred and obſtructed, that the Sun cannot obtain its reflexion, nor have its due penetrating and ſearching power: So likewiſe this little terreſtial fire doth never burn ſo clear in dark, cloudy, and rainy weather, neither doth it ſhew it ſelf with that gladneſs in its operation, as when the air is fair, pure, clear, unmixed, and heavenly. The cauſe is this, for through the obſtacle of the moiſt air, the love is hindred and obſtructed, that the attractive power growing ſad, cannot exerciſe its perfect love and operation, as it ought to do, for the contrary element, the aquoſity, cauſeth this obſtruction. As now the Sun, that heavenly great light, hath a ſpecial communion and love with the ſmall terreſtrial fire, to attract after a magnetical manner: So likewiſe hath the Sun and Gold a ſpecial correſpondency, and a peculiar attractive power and love together, becauſe the Sun hath wrought the Gold through the three principles, have their Loadſtone, which is neareſt of all related to the Sun, and hath attained to the higheſt degree, ſo that the three Principles are found moſt mighty and powerful in the ſame. Next to it is Gold in its corporeal form, becauſe it is framed out of the three principles, but hath its original and beginning from the heavenly and golden

Loadſtone

adstones. This is now the greatest wisdom this World, a wisdome beyond all wisdome y, a wisdome beyond all humane reason and unrstanding. For by this wisdom is first of all pprehended the Creation, the heavenly Essence, e operation of the Firmament, the spiritual imaination, and corporal being, and doth comprend all the qualities and properties, and whatever doth maintain and preserve a man. In his golden Loadstone is and lyeth buried the dissolution and opening of all the Minerals and Mals, their government, as also their matter of the rst generation, and their power, as touching ealth. Moreover the coagulation and fixation f Metals, together with the operation to cure ll diseases. Take a special care of this Key, for t is heavenly, syderal, and elemental, out of which the terrestrial is generated. It is Supernatural and Natural together, and is born out of the spirit of Mercury, heavenly; out of the spirit of Sulphur, spiritual; but out of the spirit of Salt, corporeal. This is the whole way, and the whole substance, the beginning, and the end. For the Spirit and Body are so knit together in one by the Soul, that they can never be separated, but do generate a most perfect and fixed body, which can rec e ve no hurt.

Out of this spiritual Essence, and out of this spiritual Matter, out of which the Gold first of all is made corporeal into one body, is the Potable Gold more substantially to be made, then out of Gold it self, which must be made spiritual, before the Potable Gold can be prepared out of it. This Spirit cureth likewise the Leprosie, the French Pox, as being a superfixed Mercurial Essence;

dryeth up and consumeth the Dropsie, and
running open Sores, which have afflicted a lo
time. Comforteth the Heart and Brain, streng
neth the Memory, breedeth good Blood, a
causeth gladness and desire, and natural inti
ment to Carnal Copulation. If you mix t
Quintessence of Pearls with the Tincture of C
rals, and do administer and joyn with it, the sa
quantity of this spiritual Essence of Gold, t
quantity of two grains, you may assure your se
and boldly rely upon it, that no natural distemp
can trouble you, or do you any hurt to endan
your health. Because the Nature of the Spirit
Gold is to change and alter all infirmities, to ta
them away, and to cure them, that so the bo
may become perfect without any distemper. T
Quintessence of Pearls doth comfort the Hea
strengthneth the Memory and Sences. The Ti
cture of Corals dispelleth all poison togeth
with the evil spirits, which do abhorr that whi
is good.

Thus can the soul of Gold reduced into W
ter, the spiritual Essence of Pearls, and the S.
phur of Corals united in one do such thing
which to Nature seem otherwise incredible. B
because experience doth confirm the infallib
truth, it is then deservedly a Cordial in this mo
tal life, and is, justly, by reason of its wonderf
effects, preferred before all the Cordials, by wh
names soever they may be called. I am a Spi
tual Man, subject to the Ecclesiastical State, an
engaged by a Spiritual and Divine Oath to th
Order of the Benedicts, whereby through m
devout prayers I do receive great and precio
promises of the Word of God, to the comfort

m

y soul: Bnt in corporal afflictions of my infir-
ity, as well as of my Brethren, I have not found
r used a greater Cordial by Gods blessing, than
is composition of the three things aforesaid.
od grant, bless, and increase this power and vir-
e to the end of this temporal World, which men
ust exchange for death.

O thou golden power of that soul of thine! O
ou golden understanding of thy spirit! O thou
olden operation of thy body! God the Creator
reserve thee, and grant to all terrestrial Creatures
hich love and honour him, the true knowledge
f all his gifts, that his will may be done in Hea-
en, and on Earth. And thus much may suffice
r the present for the discovery ot the Spirit of
old, till the coming again of *Elias*.

To this I will add yet this short Process.

Take Spirit of Salt, and with it extract the Sul-
hur of Gold. Separate the Oil of Salt from it,
nd rectifie the Sulphur of Gold with Spirit of
Wine, that it may become pleasant, without any
orrosiveness. Then take the true Oil of Vitriol, 357:8
made out of the Vitriol of Verdigrease, dissolve 351
n it Iron: make again a Vitriol out of it, and dis- Dyalit
olve it again into an Oil or Spirit, which re- Aquavita
tifie likewise, as before, with Spirit of Wine. Put A 23.
hem together, and draw off the Spirit of Wine
rom thence. Dissolve the matter, which re-
maineth dry behind, in Spirit of Mercury, in a
due proportion or weight. Circulate and coagu-
late it. When it becometh constant and fixed
without rising any more, you have then, if you
ferment it with prepared Gold, a Medicine to
inge both Men and Metals.

CHAP.

CHAP. VII.

Of the Tincture of Silver.

THe Tincture and Spirit of Silver is of Sky-colour, otherwise it is a wateriſh Spiri cold and moiſt, and not ſo hot in its degree, as th Spirit which is found in Gold, Iron, or Copper therefore is Silver more flegmatick than fiery, a though it hath been reduced by fire out of its wa teriſh ſubſtance unto a coagulation. In what man ner Metals do obtain their tinging Spirits and co agulation; in the ſame manner have the Ston likewiſe received their hardneſs, fixedneſs, an Tincture, as by one and the ſame influence. In Diamond is found a fixed and coagulated Mercu ry, therefore this Stone is harder and more fixe than other Stones, and is not to be broken as the are. In a Ruby is found the Tincture of Iron, o the Sulphur of Iron. In an Eſmerauld the Tin cture of Copper, in a Granate the ſoul of Lead In Pewter the Tincture which is found in th ſtone called Topaſius. Chryſtal is attributed t common Mercury. And in a Saphir is found th Tincture and Sulphur of Silver; yet every thin in particular, according to its nature and kind and in Metals likewiſe according to thei form and kind. And when the blue colour ſeparated and taken away from the Saphir, the is its garment gone, and its body is white like Diamond. Thus when Gold hath loſt its ſoul, yieldeth then a white body, and a fixed whit body of Gold, which is called *Luna fixa* by th

ſearch

searching Students and Novices in this Art.

What hath been said as concerning the Stone called Saphir, for your instruction, you may apply to the better knowledge of the Nature of Metals. For this blue Spirit is the Sulphur and Soul, out of which Silver hath its life, as well in the Earth, as above the Earth, by Art, and the white Tincture of Silver, upon white always, in a magnetical form of that one thing and Creature, wherein the *Primum Ens Auri* likewise is found.

You most Eminent Orators, where is here your Rhetorick to declare this Mystery? And you reputed Enquirers into Natures secrets, what is become of your writings and knowledge? you Physicians likewise, where is your opinion and judgment gone? perhaps beyond Seas, to fetch something from far remote places, wherewith you may cure the Dropsie, and other lunary distempers. You will say, my speech is too dark for you; if so, kindle then that Terrestrial fire, and search and be not ashamed to make friendship with *Vulcan*; let no pains taking discourage you, and you will find by the permission of the Eternal God, that the Spirit of Silver all alone containeth that, which will perfectly cure and dispell the Dropsie: Even as the Spirit of Gold, and of Mercury, can radically cure the Consumption, so that even the center it self of the said distemper may not be found.

But that Silver is not so provided in its degree with a hot substance and quality, in the veins of the earth, but is subjected to a wateriſh kind; this fault is to be laid upon the great light of heaven, which by reason of its wateriſh influence

hath planted this quality into the ſecond Creature and into the ſecond Planet of the Earth, as into Silver. And though Silver doth carry with it a fixed Mercury, or fixed Quick-ſilver, which is born in it: nevertheleſs it wanteth the hot fixed Sulphur, which might have exactly dryed up and conſumed the Flegme, which is the cauſe it hath not obtained a compact body, except it be done afterwards by Art of the leſſer World. And becauſe the body is not ſolid and compact, by reaſon of its wateriſh ſubſtance, hence are its pores not well ſtopped up, nor conſolidated, that it might have a due ponderoſity, and endure a fight with its enemies. Which vertues ought altogether to be found in Gold, if ſo be it muſt conquer all its foes, and endure all the tryals without fault. All things are hard and difficult in the beginning, but when they are brought to a period, they are eaſie to be underſtood and comprehended.

If you do rightly obſerve and learn to know the ſpirit and ſoul of Silver, you will eaſily apprehend the main work, how they muſt yeild the end of their uſefulneſs. Therefore I will propoſe unto you an example, and inſtruct you by a Country rule, what you are to apprehend and to conſider from childrens play, to things of great concernment, that you may advantagiouſly enquire into, and meditate upon them, *viz.* A common Countryman ſoweth Linſeed upon a well dunged, and well tilled ground, which Linſeed comes forth out of the earth after its putrefaction, by the operation and furtherance of the Elements, and layeth before our eyes a matter of Flax together with its Seed, which it bringeth increaſed with it, which Flax is pluckt off and ſeparated from

its

its Seed. This Flax cannot be used, nor prepared with any profit for any work, except it be first of all putrified through Water, by which putrefaction the body unlocketh it self, and gaineth an ingress of its usefulness. After this putrefaction and unlocking is performed, the Flax is dryed again by the Air and the Sun, and through this coagulation reduced and brought again to a formal being, that it may further serve for work. This prepared Flax is washed, beaten, broken, and swinged, last of all heckled, that the *purum ab impuro*, the clean from the unclean, the gross from that which is subtill may be separated, which otherwise is impossible to be done and performed, except the aforesaid preparation go before. Afterwards they Spin this Flax, and it becometh Yarn. This Yarn is boiled in Water upon the fire, or laid into Lees and placed by the fire, whereby a new purification happeneth, that so the impurity and superfluous uncleanness may be further severed and separated. After the Yarn is rightly washed and cleansed, it is dryed, and carried to a Weaver, and Cloth made out of it; which Cloth by often wetting with Water is clarified and whited, cut in pieces by Taylors, and other people, and used according to every House-keepers necessity. And after such Linnen Cloth is torn and worn to pieces, aud as it were reduced to nothing, then are the old raggs pickt, and gathered, and carried to a Paper-mill, where the Master maketh Paper out of them, which may likewise be used for several things. This Paper being laid upon some Metal or Glass, and then lighted and burnt, the Vegetable Mercury goeth then out of the Paper into the Air, and flyeth away. The Salt remaineth in th

Aſhes, and the burning Sulphur, that which is not ſo quickly conſumed in the burning, is reſolved into an Oil, which is an excellent Medicine for dark and bad Eyes. This reſolved Oil hath in it an extraordinary fatneſs, which the matter of the Paper hath carried with it from the beginning of its firſt Seed of Flax: And thus the laſt matter of flax, as Paper, is again reſolved into the firſt matter, as into the pingued ſulphureous oleoſity of the Lineſeed, together with a ſeparation of its Mercury and Salt; that ſo out of the laſt, the firſt as the foundation, is made manifeſt, and out of the firſt the virtue and operation is known and learned.

Though this Argument be rude and groſs, yet will you learn by it things ſecret and ſubtil. For that which is ſubtil, muſt be infuſed under groſs examples into ignorant people; for they are to learn, to put off that which is groſs, and to take in that which is ſubtil. Thus you are likewiſe to underſtand, that the firſt matter of Metals muſt be obſerved, ſtudied, and found out, through the diſcouery of their laſt matter, which laſt matter, as there are the abſolute and perfect Metals, muſt be divided and ſeparated, that it may appear altogether naked to a mans Eyes, and then there may be learned & known by ſuch a diviſion, what the firſt matter hath been in the beginning, out of which the laſt is made. Thus much concerning Silver. I had ſeveral things yet to mention, but I will leave them for another time: moſt heartily beſeeching you, and exhorting you upon your conſcience, that you will obſerve all theſe things which I have diſcovered unto you, and all theſe letters which are comprehended betwixt *Alpha* and *Omega*, and carefully

carefully keep all my sayings and writings, that you may not crave pardon for your sins, and suffer everlasting vengeance to eternity. Lastly, I do impart this yet unto you. Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver, and rectified by Spirit of Wine. Dissolve it according to its weight in the white spirit of Vitriol, and in the sweet sented spirit of Mercury, and coagulate them together through a frixation of fire, and you will get the possession of the white Tincture, and its Medicine. But if you know the *Primum Mobile*, it is then needless, because you may bring the work to perfection out of one.

CHAP. VIII.

Of the Soul or Tincture of Pewter.

THe benign *Jupiter* is almost of a middle nature amongst all the Metals. He is neither too hot, nor yet too cold, not too warm, nor too moist. He hath not too much of Mercury, nor yet of Salt, and of Sulphur there is least of all in him. Pewter is found white in its colour; yet of these three Principles one doth exceed the other, as it hath been clearly discovered in its division, according to the true enquiry into natures secrets. Out of this composition and mixture of the three principles, is generated, and wrought, and coagulated into a Metal, and brought to a maturity of perfection, *Jupiter* a God of peace, a bountiful Governor, and a Lord and Prince of the middle Region, as concerning his estate, essence, profession, virtue, form, and substance; for he keepeth the mean, and there can hardly happen any distemper, where *Jupiter* may do any extraordinary hurt, if his Medicine be soberly used in not too great a quantity. It is likewise reputed needless, where his Medicine is not required, to administer it, not being called for, to strange things; but is justly

reſerved for theſe, where the body and diſtemper have a ſimilitude or likeneſs with the upper ſtars, and their help in virtue, power, and operation, and ſo agree together in their conjunction, that there may not be found any contrariety, neither in the operation, nor in the operating nature. The ſpirit of *Jupiter* is found ſuch, that it may in no wiſe be ſpared in the generation of Metals; as likewiſe no ſpirit of any Metals may be put by, becauſe they muſt needs concord and agree from the loweſt to the higheſt degree, if there ſhall follow a perfect metal in the Earth, and likewiſe in the little World by tranſmutation and augmentation. This is now to be underſtood thus, that all degrees, from the loweſt Metal to the higheſt in perfection, muſt be gone through; as likewiſe the Metals muſt perform their courſe from the very Lead to Gold, by reaſon of the fixedneſs of the Tincture and Body, notwithſtanding that *Saturn* keepeth the chiefeſt place in the higheſt Region, wherein the Aſtra do reign, and the Stars do perform their motion. The generation of Pewter in and above the Earth, is brought to light after the following manner. As a Man, and other Beaſts are firſt brought up and fed with the milk of their Mother, and there is no meat to be found upon the face of the Earth, more convenient and fit for the bringing up of Men than milk; for their melioration is for the moſt part by an animal Sulphur, which yeildeth the nouriſhment. Thus likewiſe is Pewter fed and brought up by its metallick Sulphur, which is moſt agreeable to it, and ſucketh in more warmth and heat than Saturn, and therefore is *Jupiter* the more digeſted and roſied, whereby alſo his body becometh more conſtant and fixed in the degree of Salt.

Jupiter ordereth that his Lordſhip and Dominions may be well governed, and Juſtice be rightly adminiſtred to every one in his Court of Judicature. The

Spirit

Spirit of *Jupiter* doth protect and preserve from all distempers and diseases incident and hurtful to the Liver. Its Spirit is naturally, as for its taste, like unto honey. Its Mercury being made volatile, doth get a venomous quality, for it purgeth vehemently, and penetrateth with violence. Therefore it is not always good, that its unlockt Quick-silver should be thus simply used by it self; but if a correction goeth before, it may be very well used with exceeding great usefulness in those distempers and diseases, which are immediately subject to his influence; that is to say, when you have taken away from *Cedekiel* its venemous volatility, and it is placed into a better and more fixed estate, which doth resist poison.

This description will transcend the capacity of a common Physician, because this Art and Science doth not consist in bare words, but cometh by experience: in words hath a common Physician his end and foundation; but the preparation of our Medicine doth begin with words, but its foundation is in a certain tryal to be made by experience, which foundation is laid upon a hard Rock by manual operation. But the other upon a shaking Reed, and meer Sand; therefore that which is firm and unmoveable, made by the hands of Nature, is justly preferred before bare words, which do flow from an inconstant fantastick speculation, because the workmanship commends always its Master.

I do not speak now after my Poetical manner, nor do I write in that stile, which I have used in the discovery of that miraculous nativity of the seven Planets in my *Occulta Philosophia*; neither do I make use of a magical or cabalistical manner; much less do I observe the Method of those, which have industriously studied and learned the secret, hidden, and supernatural Arts, as there are *Hydromantia*, *Aeromantia*, *Geomantia*, *Pyromantia*,

mantia, *Nigromantia*, and the like: but my purpoſe and intention for the preſent is to diſcover the ſecrets of Nature, that the Lovers of Art, and Children of this ſearching and deſired wiſdom, may, by the bleſſing, mercy, and permiſſion of God, apprehend, obſerve, and ſtudy them, and after a diligent obſervation may learn and keep ſome uſeful things, as well concerning the generation of Metals in two parts, in the greater and leſſer world, as alſo the true medicine, which theſe Metallick and Mineral forms do contain in their inward parts, which are apprehended and demonſtrated by dividing, that their firſt beginning is notoriouſly manifeſted in three ſeveral things. Then is Nature uncovered, and the ſecret parts are laid open by putting off the temporal cloths, and all its ſecret virtue, power, and operation diſcovered for the good and health of Mankind. My perſecutors and unskillful Phyſicians will ſay, you ſpeak much of Geeſe, and I do not know the Ducks yet; who knoweth whether every thing be true, which you have ſet down for truth in your writings. I will ſtick to the things I have experience of, and which are practiſed by my fellow Phyſicians; thus ſhall I continue undeceived, and I do aſſuredly know, that I need not take any pains for to learn novelties. He that is of ſuch a reſolution, will certainly abide with his Ducks, and never deſerve roſted Geeſe, to learn the ſecrets of Nature.

But I do ſincerely confeſs, and call the moſt High Trinity to witneſs, under the loſs of the nobleſt ſpiritual jewel, that whatſoever I have written, and ſhall yet write here, is truth, and will be found to be nothing elſe but truth. But that every underſtanding, and every common Man, but eſpecially thoſe that are haters and perſecutors of theſe ſecrets, do not underſtand my writings ſo well and ſo clearly, this, I ſay, I cannot help.

Pray

Pray you to God for his grace, and you persecutors ask him forgiveness, work chearfully, and use your reason when you read, and there will be no secret to abstruse for you, but you will by enquiry find it out. Moreover, I do exhort you, that whosoever findeth out this gift of God, may without intermission, day and night, offer most hearty thanks with all humility, and reverence, and due obedience to God the Creatour chiefly: because no Creature is capable to render sufficient thanks, which might equalise this benefit: therefore diligence is to be known by a true and real industry, according to ones power. I have done my due, for which I intend to answer to God and the World; for what these eyes of mine have seen, my hands have felt, and my self with reason infallibly comprehended, shall no body take away from me in this life, death excepted, which doth separate all things.

I have not indeed been forced to write these things, but whatsoever I have done, I have neither done out of rashness, nor yet out of a desire to get to my self a temporal lasting Name; but I have been put upon it by the command of Christ the Lord, that his Majesty and Mercy, in Eternal and Temporal things, may not be hid from any man, but may be manifested to the praise, honour, and glory of his holy and everlasting Name, that it may be, by reason of its omnipotency, confirmed by the performing of great miracles, magnified, acknowledged, and in its Majesty exalted.

The second thing that moved me to write this, was Christian charity to my Neighbour, to do him as much good as to my self, and thereby to heap fiery coals upon the heads of mine enemies.

And lastly, that all my adversaries likewise might acknowledge, what errors or by paths others had been in, in comparison to me, and who had most faithfully discovered

diſcovered Natures *Arcana*, whether I am to be co demned, or they to be juſtified. And then laſt of a that the higheſt miſtery might not be altogether choa ed in darkneſs, nor overwhelmed by the ſwelling w ters, but being freed from the miry and filthy ditches a ſimple and ignorant crue, might get many witneſſe by ſpreading abroad of a true, certain, and due ac knowledgment, to follow my footſteps in diſcoverin the truth.

They attribute to me in my Lordſhip, of the 12 Signs of the Stars of heaven, the Archer and Fiſhes out of theſe I am born, becauſe I was in an aquoſit before I began to live; but the Archer hath fixed hi Arrow into my heart, that I having loſt this aquoſit of mine, was made worthy of the dry earth: And though the earth was brought into a ſoft ſubſtance by the Water, yet are you to know, that the Water wa conſumed through the dry and warm Air, and ſo all the ſoft matter of the Earth being vaniſhed, I was made worthy to receive that hardneſs by the aforeſaid exſiccation.

By this, as well the Scholar as the wiſe man, are to take good notice and diligently to obſerve, that *Jupiter*, as well as other the chiefeſt Planets, is ſubject to the four Elements, which Elements have received their Centrum from above, and are born as others are.

To conclude all, I will let you know, that if you do extract out of the benigne *Jupiter* his Salt and Sulphur, and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified, and becometh clear by them, and is a total change, and real tranſmutation of Lead into good Pewter, as you will find it upon a moſt accurate trial. And though this may ſeem to you not to be true, yet are you to underſtand, that by reaſon that the Salt of *Jupiter* is made more corporeal only

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by its Sulphur, it likewise hath received an efficacy and a power to penetrate *Saturn*, as the vilest and most volatile Metal, and to bring it to its own substance by making it better, as you will really find it to be so.

CHAP. IX.

Of the Spirit of Saturn *or Tincture of Lead.*

Saturn to generate his Metal, which is Lead, is placed in the upper Heaven above all the Stars. But in the lower parts of the Earth he doth keep the lowest degree. As the uppermost light of *Saturn* is mounted to the highest altitude of all the lights of Heaven; so likewise in imitation of the same, hath Nature given leave and permitted, that his Children of the lower Region have retired themselves by *Vulcan* to those of their quality, according as *Saturn* hath been moved. For the upper Light is the cause of it, and hath generated an unfixed body of Lead, through which go and are drawn open pores, that the Air can have its passage through this Saturnine body, and bear it up. But the fire easily worketh upon and consumeth it, because the body is not solid and compact by reason of its unfixedness. This is well to be observed by a serious enquirer into all things; because there is a vast difference betwixt fixed and unfixed bodies, and then the causes of this fixedness and unfixedness: And though *Saturn* is of a singular ponderosity before other Metals; yet will you observe, that when they are poured out together, after their conjunction in the melting of them, the other Metals will always fall to the bottome, as likewise it happeneth with other Metals, by pouring them through Antimony. Whereby it doth appear, that other Metals have a more solid and compact body than *Saturn* can raise; because it must give place to other Metals, make room for them, and yeild the victory: for

it

it vaniſheth away, and is conſumed together with the unconſtant and unfixed Metals. For there are the thr groſſeſt qualities of the three principles in *Saturn*, a by reaſon that its Salt is altogether fluid in compariſ to other Metals and Planets, therefore is likewiſe its b dy more fluid, inconſtant, unfixed, and more volatil than any Metallick body.

How *Saturn* doth proceed towards his regeneratio you are to know, that as common Water through na tural cold, by the alteration of the upper Heaven i congealed, ſo that it becometh a coagulated Ice: ſo like wiſe it is demonſtrated, that Lead is coagulated an made corporeal by reaſon of the great cold, which i found in its Salt before any other Salt. The congeale Ice is reſolved through warmth, and ſo is the coagula ted Lead made fluid by fire. It hath moſt Mercury in it, yet inconſtant and volatile: But leſs of Sulphur; and therefore according to the ſmall quantity of the ſame, its cold body cannot be heated; and leſt of all of Salt, but fluid: otherwiſe the Iron would be more liquid and malleable than *Saturn*, if the Salt alone could impart both the malleableneſs and fluidity, becauſe Iron doth carry with it more Salt than any other Metal. And being there is a difference to be found in theſe things, you muſt carefully obſerve how Metals are to be diſtinguiſhed. All the Philoſophers indeed, beſides my ſelf, have written, that the Salt cauſeth the coagulation, and the body of every Metal: And this is true, but I ſhall let you ſee by an example, how this is to be underſtood. *Alumen plumoſum* is reputed and probably accounted to be a meer Salt, and herein may be compared to Iron, which Salt of the aforeſaid *Alumen plumoſum* is nevertheleſs found to be as a matter, and not liquid like Iron. On the contrary, Vitriol doth ſhew it ſelf like Salt in a ſmall quantity, yet liquid and open; and therefore its

Salt

Salt cannot cause so hard a coagulation in its appropriated Metal, as that other Salt doth. Although all the Salts of Metals are grown out of one root, and one seed, yet is there a difference of their three principles to be observed: As one herb differs from the other, and likewise in Men and other Beasts a difference is found as concerning the original of their qualities, and their three principles, where one Herb hath something more of this, another Herb more of that kind; which is likewise to be understood of Men and Beasts. The soul of Lead is of a sweet quality, as also the soul of *Jupiter*, and yet sweeter, so that as for sweetness there is hardly any thing comparable to it, being first highly purified by separation, that the pure being very well severed from the impure, there may follow a compleat perfection in the operation. Otherwise the spirit of Lead is naturally cold and dry, therefore I do advise both Men and Women not to make too much use of it, for it over-cooleth Humane Nature, that their seed cannot perfect or perform its natural operation; nor is it good for the Spleen and bladder. It doth attract the flegmatick quality, which breedeth melancholy in Men. For *Saturn* is a Governour, and such a melancholy one, whereby a Man is upheld and strengthned in his melancholy: Therefore if its spirit be used, one melancholy spirit doth attract the other, whereby a mans body is freed and released from its infused melancholy. Outwardly is the soul of *Saturn* very wholesome in all sores and wounds, whether they be old or green, whether they happen by thrusting or cuting, or naturally by means incident, so that hardly any other Metal will do the like. It is a cooling thing in all hot and swelled Members; but to eat away, and to lay a foundation for healing in all corrupt and putrified sores, which have their issuing forth from within, there the noble

Venus

Venus hath the pre-eminency; becauſe Copper is hot its Eſſence to exſiccate and dry up, but Lead on the contrary is found to be cold in its Eſſence.

That heavenly Light of the Sun is much hotter th the Light of the Moon, becauſe the Moon is much le er than the Sun, which doth comprehend the eight p of magnitude in the circle of meaſuring and dividi And if the Moon ſhould exceed the Sun in this magn tude of the eight part, as the Sun doth exceed t Moon; then all the fruit, and whatſoever groweth u on the earth would be ſpoiled, and there would be continual Winter, and no Summer would be foun But the eternal Creatour hath herein wiſely preſcrib a certain order and law to his Creatures, that the Su ſhould give light by day, and the Moon by night, an thus be ſerviceable to all Creatures.

Thoſe Children which are addicted to the influen of *Saturn*, are melancholy, ſurly, always murmurin like old covetous miſers, which do not good to the own bodies, and are never ſatisfied; they uſe their bo dies to hard labour, vex and fret themſelves with trou bleſome thoughts, and are very ſeldome ſo cheerful a to recreate themſelves with other people, neither d they care much for natural love of handſome and beau tiful women,

To ſum up all, I do tell you, that *Saturn* is generate out of little Sulphur, little Salt, and much immatur and groſs Mercury; which Mercury is to be accounte like skum or froth, which ſwimeth upon the water, i compariſon to that Mercury which is found in Gold being of a much hotter degree. Hence it is, that th Mercury of *Saturn* hath not ſo freſh and ſo running life, as that which is made out of Gold, becauſe mor heat is found in this, to which the running life owet its original, Therefore it is likewiſe to be obſerved i th

the inferiour world of the little *Vulcan*, in the augmentation and transmutation of Metals, what description I have given you of these three principles of *Saturn*, concerning their original, quality, and complexion. And every one is to know, that no transmutation of any Metal can arise from *Saturn*, by reason of its great cold, except the coagulation of Mercury: because the cold Sulphur of Lead can quench and take away the hot running spirit of Quick-silver, if the Process be rightly performed; therefore it is rightly to be observed, that the Method be so kept, that the Theory may agree with the practice, and concurr in a certain measure and concord. Wherefore you must not altogether reject *Saturn*, nor vilify and disparage it; for its nature aud virtue is not as yet known but to a few. For the Stone of the Philosophers hath the first beginning of its heavenly resplendent Tincture only from this Metal, and by infusion of this Planet, is the Key of fixedness delivered to it through putrefaction; because that out of the yellow there cannot come any red thing, except there be first made out of the beginning of the black a white one.

There are yet many things to be treated of, as of many miracles of natural and supernatural things; but because some other business hath hindered me from making a more ample and fuller relation of them, I shall here conclude this Treatise of mine; and the rest concerning the hidden secrets of Minerals, you shall have in other writings, *viz.* in a peculiar book of Antimony, Vitriol, Sulphur, Loadstone, and which more especially before others are endowed, and do adhere to them, from which Gold and Siiver derive their original, middle, and end; together with the true transmutation in particular; which their virtues, powers, and efficacies they have received out of one thing, wherein

these

theſe, together with the reſt of Metals inviſibly to be generated, are hidden, which matter is clear and plain enough before any mans eyes; but becauſe its virtue, power, and efficacy, lyeth buried very deep, and is unknown to the greater part, therefore is this matter likewiſe accounted and eſteemed, abject, vile, and unfit, for want of true knowledge of it, till the Diſciples of Chriſt travelling toward *Emahus*, have their eyes opened, that they diſcern by the Breaking of Bread, what wonderful miracles the rich Creatour hath planted and put into a contemptable Creature: Its Name is *Hermes*, in its Armes there is a flying Serpent, which is its Wife, and is called *Aphrodita*, that can ſearch all mens hearts; and yet it is all one, and one only thing, and one only Being, which is common every where, and known in all places: every one doth touch and handle it, and doth uſe it to things baſe and vile. Man doth highly eſteem that which is of ſmall value, and rejects that which is high. It is nothing elſe but Fire and Water, out of which the Earth with aſſiſtance of the Air is generated, and by which it is as yet preſerved. I do give moſt hearty thanks to the moſt High for his gifts. And thus having diſcovered enough, according to the reſolution I had taken in this Treatiſe of mine, I take my leave. All will be found in the ſeparation.

FINIS.

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221 by Vulcan's help &c. 1st
223 before Man is a fixed Creature Δ
226 Vulcan is appointed Goalor &c.
228, & Heaven opened it self &c. Δ dr
ng away & expelling Execution &c. Δ
& Ly drank of ly former incombustible Oil
231 all in all!!!
eq 1st or, & riseth to ly highest
Mount a noble substimate, like
little Feathers or Amen plum
&c.
page 489: with ly help of a Moist Δ to
change & transmute together with ly
augmentation in ly Stillte work &c.

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